

29. 330. THE *K. A. L.*
Christian Pilgrim :

OR THE
Travels of the CHILDREN of
ISRAEL spiritualized :

WHEREIN
The *Number* of their JOURNIES, the
Distance of each JOURNEY, the
Names of the PLACES of their
ENCAMPMENT. The *literal* and
spiritual Significations are pointed
out as a lively Emblem of the
Christian's Journey to the hea-
venly CANAAN.

WITH
REMARKS upon the CLOUD that guided
ISRAEL, the MANNA that fed them, the
Rock that followed them, and the WATER
that flowed for them.

*And did all eat the same spiritual Meat, and did all drink
the same spiritual Drink (for they drank of that spiritual
Rock that followed them, and that Rock was CHRIST,)*
1 Cor. x. 3, 4.

*But now they desire a better Country, that is an heavenly one,
wherefore God is not ashamed to be called their God, for
he hath prepared for them a City.* Heb. xi. 16.

L O N D O N :
Printed in the Year M.DCC.LXVI.

Christian P. ...



S I R,

AS I have read with singular pleasure your Exposition upon the travels of the children of Israel, and as it contains a description of the trials and triumphs of the Christian, I therefore think it would be very serviceable to the children of God, printed in a small pamphlet by itself, in which respect it may be useful to many who cannot obtain your whole exposition.

Shall I therefore beg the favour to gather your thoughts upon this subject and reprint them under the TITLE of the CHRISTIAN PILGRIM, for the benefit of a minister's widow in low circumstances; and more especially for the encouragement of the faith and hope of the children of God, who are under great trials and tribulations in their heavenly journey, who are *strangers, sojourners, as all their fathers were, followers of the Lamb, and declare plainly that they seek a country, namely, an heavenly one*, and are coming up from the wilderness leaning upon their beloved. It is the comfort of these my mind principally aimeth at in this request.

From your humble Servant,

Bunhill-Row,
Oct. 10, 1765.

A. B.

The Author's answer to the foregoing request.

S I R,

IF you think that any thoughts of mine may be serviceable to the Children of God, in the encouragement of their souls Zion-wards, you are welcome to them, and to reprint them under what TITLE you please.

And may the Holy Ghost bless your good intention for the reviving and inlivening the faith of the children

of God in their heavenly journey, which faith is a *living* or vital principle of spiritual life from Christ, as the *Author*, and centers in Christ's PERSON, *righteousness*, and *resurrection* as the OBJECT, and lives upon him as its *life*, *strength*, and *enjoyment*, as its *rest*, *portion*, and *peace* : Likewise it derives all its power of *actuation* and exercise from Christ's presence, fulness, and unsearchable riches ; that the power of faith may be more known, and the ADORABLE OBJECT of faith more loved, and the beauties of holiness more shine in all the *tribes of Israel*, I mean in the spiritual travellers to glory, *that they may abound in hope, through the power of the Holy Ghost*, is, and shall be, the earnest prayer of

Your friend,

and their servant in the Lord,

Worship-Street,

Oct. 14, 1765.

J. A.

THE
EDITOR'S
PREFACE.

Dear Reader,

THE design of the author in this short treatise, is not to explain the historical or geographical difficulties that may appear in the travels of the children of *Israel* through the *wilderness* of ARABIA; but particularly to give the spiritual import and meaning thereof, as a lively EMBLEM of the many troubles, trials, dangers, and distress, deliverances and mercies which the *Christian* meets with in his spiritual journey to the heavenly CANAAN.

And as it was the pleasure of the *most high* GOD to reveal himself to us, under those names, characters, and appellations, which are full, expressive, and significative of his ESSENTIAL glories, PERFECTIONS, and DIVINE EXCELLENCIES, namely, by his name ELOHIM, which is a name of perfection, and signifies to WORSHIP or adore. Rabbi, Solomon says, it signifies THREE IN ONE. Likewise in his name JEHOVAH, which has such beauties, depths, and fulness in the Hebrew that cannot be expressed, as it signifies all perfections, glories, and excellencies, self-existing in God, as the Being of beings, having all glories essentially in his nature: So his name I AM.—EL SHADDAI.—ADONAI.—JAH ELOAH.—ELION, they all set forth the glories of *Jehovah's being*, above all other beings as his memorial for ever. See these names explained at large in the Author's notes number 9. Spiritual Exposition.

In like manner it hath been the Lord's pleasure to reveal and express his love to his people, in a way of redemption,

demption, by the sacred names of the great REDEEMER in *Israel*. As his name the MESSIAH, which signifies the Lord's *anointed*, and denotes Christ's mediatorial fulness, *unction*, *oil of gladness*, and supply of the spirit, flowing from him as the head of life to the church; His name JESUS, which signifies the *Lord's salvation*, and denotes that Christ is sent *sealed* and authorised as the Lord's salvation for the people; His name IMMANUEL, which signifies *God with us*, which denotes Christ's willingness to save us, support us, strengthen and relieve as God in our nature. There are likewise Christ's metaphorical names, as he is called the *Shiloh* of the people, the *scepter of Israel*, the *rock of ages*, the *corner-stone*, the *foundation of Zion*, the *rose of Sharon*, the *lilly of the valley*, the *tree of life*, the *plant of renown*, the *sun of righteousness*, the *morning star*, the *light of life*, and the *shepherd of Israel*.

And as these names of Christ are figurative of his glory, fulness, suitableness, and preciousness to his people; so are the travels of the children of Israel from Egypt to Canaan, figurative of the Christian's journey to that rest that remains for the people of God, in the same sense as the *tabernacle*, the *ark*, the *mercy-seat*, the *Urim and Thummim*, the altar of *sacrifice* and of *incense*, and the high-priest entering into the holy of holies with blood were all figures of Christ. And as the Author's thoughts are not only easy and familiar, but singular, as no Expositor that ever wrote on the bible has ever before thus explained the travels of Israel through the wilderness, I was the more desirous of the favour to have them spread for further usefulness. Indeed the Author's thoughts are singular to himself in most respects, yet do not essentially differ from the great Dr. Goodwin, Mr. Chaney, Mr. Hussy, Dr. Gill and Mr. Brine, except it be in the essential glory of Christ's *divine person*, and his glory as mediator; in both respects, I own, that his arguments appear to exalt the Lord Jesus greatly, and are striking and convincing, which appear beyond objection, if we consider the essential names of the Lord Jesus, which is expressed *Exod iii.*

14. I AM that I AM, ver. 15. *This is my name for ever.* Which name denotes the *essence* of God, and is derived from the same root as the name JEHOVAH, and it implies God's *eternity, immutability, and incomprehensibility*; for it signifies to *self-exist*, which are the peculiar characters of the *Deity*, and as Christ applies this glorious name to himself, John viii. 58. it not only shews that he was the angel that spake to Moses, but that all the *glories* of the *Deity* are essential to him. Now, Dear Reader, canst thou think that this *divine person*, whose name signifies to BE essentially, to *exist* eternally, 'was,' 'in his *divine person*, begotten,' canst thou bare to entertain such low thoughts of thy dear Lord? I frankly own I dare not, and am amazed to think that any who love the dear Lord Jesus dare think so low of him.

There is likewise his essential name JEHOVAH, Exod. vi. 3. which name is so full, significative, and expressive, that it doth as it were, sum up all his infinite *glories, perfections, and excellencies* in one name, as it is a name arising from his glorious *nature*, Psalm lxxxiii. 18. denoting that he doth SELF-EXIST, without any beginning or period. As the word comes from the root *hajah* or *havah*, which signifies that all Jehovah's perfections or glories hath *being* or existence in himself, which the name Jehovah imports, as it comes from *havah*, he *was*, of *he*, he *is*, of *J*, he *will be*. And as this name is applied to the Lord Jesus, Jer. xxiii. 6. it evidently proves that his *divine person* is essential, *un-derived*, and *unbegotten*. And it must argue a person of weak understanding in the scriptures, or greatly imposed upon by *tradition*, to believe that Christ in his *divine person* was begotten; but that is not the worst, for the very idea destroys the proper *Deity, eternity, and essential glory* which is due to his name JEHOVAH. I just dropped this hint that believers in Jesus may think more high and exalted of his name. And as the Author's ideas thus exalts the essential glories of Christ, so are his thoughts upon Christ's mediatorial glory as the *son of God*. For satisfaction on both these points, see the Author's

thor's Chain of Truth, or Compendium of Experience ; likewise his Gospel-Standard (printed for Mr. *Johnson*, in *Pater-noster-Row*) wherein the point is so clearly settled and satisfactorily handled, that since I have read them, I don't wonder at what I have heard, *viz.* That the Author had a present of gold sent him by a gentleman, for a singular satisfaction that his Gospel-Standard afforded him. And another gentleman of note came personally to return him thanks for the same.

And these glories are set forth in his spiritual exposition upon the bible, which makes it so singularly desirable, as therein we have many texts explained, respecting the essential and mediatorial glories of Christ, with such clearness, spirituality, and satisfaction, that we have not in any other exposition written in any Language whatever. See his first, twelfth, and thirteenth numbers, likewise twenty-sixth and thirty-first, that if others, like Job's words, deserve to be *engraven in the rock and in lead for ever*, these in **LETTERS OF GOLD**: Which made a gentleman observe, ' Though a kind providence had blessed him with supplies for his children, yet he thought the best legacy he could leave each of them, was a set of the spiritual exposition upon the bible.'

And in this *Christian Pilgrim* the reader has a specimen of the Author's thoughts, which are chiefly gathered out of his works, and peculiarly intended by the Editor for the comfort of the mourner, the strengthening of the weak, and support of the feeble that are travelling to *mount Zion, the city of our God*, and are coming up from the wilderness, leaning on their beloved, for which end may the Lord bless my humble aim.

A. B.

THE
CHRISTIAN PILGRIM;
OR, THE
TRAVELS
OF THE

Children of ISRAEL spiritualized,
as recorded NUMBERS xxxiii.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these *are* their journeys, according to their goings out.

Ver 1. As the Holy Ghost stiles the children of Israel *the church in the wilderness*, Acts vii. 38. so their journeyings were a lively figure of the various movings, vicissitudes, and journeyings of the children of God through the wilderness of this world to that rest that remains for the people of God. And as they went forth in their journeys under the hands of Moses and Aaron, it may be figurative of the Christian's walk or spiritual journey under the law, prefigured by Moses,

not as a rule for life, but as a rule of his walk and conduct from a principle of life, and as an evidence of his love to the law of God after the *inward man* : Likewise of his spiritual journey to heaven under the blessings of the blood of atonement, prefigured by Aaron ; as Aaron was a type of Christ, and Moses a figure of the law.

And here let it be remarked, that *God led the people about, through the way of the wilderness*, Exod. xiii. 18. Which was a lively figure of the dispensation of divine providence and grace. For we are ready to think that when the children of God are in distress, it is for want of care and prudence ; so we may say the children of Israel went through needless distresses : But shall any dare to say so, when it is said that *God led them about through the way of the wilderness* ? In like manner there is not a distress, trouble, sorrow, or want, that the children of God are in, but is by the Lord's appointment. And though the nations round were not in such distress, yet Israel was vastly happier in all their wants than the nations round them were, as they had God to be their guide ; and though their journey was round about, yet they had their God with them in all the way which they went. Hence let the Christian observe, That though the Lord leads thee *about through the way of the wilderness*, perhaps thy soul, like Israel, *is distressed because of the way*, which is so dark, so trying, that thou art ready to give up all hope ; thou art so tried in circumstance that thou knowest not what to do, and so tried in soul that thou refuseth to be comforted, yet remember the Lord will surely bring thee to Canaan ; and that there is no other way for thee to go to heaven but the way thou art in, which is the Lord's safe way to the city of habitation ; thou mayest think of an easier way and a shorter way, as it was but a ten days journey through the land of the Philistines to Canaan, but the Lord thinks of this way for thee, and therefore it is the best way, *for he does all things well* ; therein are such displays of wisdom, love, power, and faithfulness, which could
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shine in no other way but the way which the Lord chooseth. Indeed our journey to heaven is near; it is only passing over the valley of the shadow of death, and we are then landed in glory. Yet it is the Lord's pleasure to keep us long in the wilderness, that covenant-grace may shine in a variety of ways, *according to the counsel of his own will*, Eph. i. 11.

Ver. 2. — *And these are their journeys, according to their goings out.*] From place to place, from one residence to another, till they came to the land of Canaan. This was a lively figure of the many journeys, changes, and vicissitudes, which the children of God pass through, in their wilderness-journey to their heavenly Canaan: And as Moses wrote their journeys *at the commandment of the Lord*; the Hebrew renders it, *from the mouth of the Lord*; the Chaldee, *according to the word of the Lord*; that they might review them, and remember them with all the wonders that the Lord wrought for their deliverance when they were come to the land of Canaan, it may render it a lively figure of the book or records of divine providence, with all the wonders of mercy and deliverances that God has wrought for his people. These are kept and reserved for the saints remembrance and reviewing in glory, when those journeys shall be open in all their glory and beauty, then the saints shall see why they had such a trouble, such a sorrow, such a trial, why their afflictions were so great, their journey so long, and their wilderness-path so thorny; then they shall see that it was all *in mercy*, all in mercy to them; that there was not a trial but what was a key in Christ's hands to unlock the *sure mercies of David to them*; that it was *a right way to bring them to a city of habitation*. And as these journeys were wrote for the children of Israel to wonder at, to review and admire, so will the wonders of providence be the matter of the saints joy and admiration in heaven, and create a song for ever new.

Ver. 3. — *The children of Israel went out with an high hand in the sight of the Egyptians.]* That is, with spirit, courage, and fortitude, *harnessed*, *Exod. xiii. 18.* which is figurative of the Christian going forth in the ways of the Lord with faith and fortitude, with courage and boldness, in the face of all his enemies, when the *high hand*, that is, when the arm of omnipotence is his strength, and God is his guide; or it may denote the holy courage of the soul through grace to leave his Egyptian-bondage state, when he sees his misery by sin, and the way of salvation by Jesus Christ.

Ver. 4. — *Upon their Gods also the Lord executed judgments.]* Doubtless they fell as the idol god Dagon before the ark. The Jews 'say, that their molten idols became soft, their strong idols mutilated, their wooden idols became ashes, and their idols of beasts died:'. In which respect it may be figurative of the Lord's making all idols fall before the power of his grace in the deliverance of his people: for as the Israelites were in Egypt addicted to worship these idols, so in order to take away their hearts from them, and to shew the glory of omnipotence, the Lord executed his judgments upon them; and thus the Lord in a way of grace slays our idols, that he may shew his sovereign power in taking away our hearts from them: *Ephraim shall say, What have I to do any more with idols?* *Hosea xiv. 18.*

Ver. 5. — *And the children of Israel removed from Rameses, and pitched in Succoth.]* Observe, first, The children of Israel came from *Egypt*, which signifies *anguish* or *tribulation*; in which respect it was figurative of the soul's deliverance from the anguish of sin and guilt lying upon the mind, and the tribulation of spiritual bondage arising from the consciousness of guilt before God. And as the first rendezvous or gathering together was at *Rameses*, which signifies *thunder*, *broken asunder*, *blotting out of evil*, it might also be typical of
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the soul's first residence or flying to the law under the anguish of sin in the mind; and as *Rameses* signifies *thunder*, so it may figure forth *the thunders of mount Sinai*, or the thundering curses and condemnation that arise from the breaches of the law of God, Gal. iii. 10. hence called a *fiery law*, and *the ministration of death*, 2 Cor. iii. 7. Observe, secondly, As it signifies *broken asunder*, it may denote the soul's being broken off from sin, in the love of it, from sinful gratifications and sinful companions. Observe, thirdly, As it signifies *blotting out of evil*, it may be figurative of the desire of the poor awakened sinner, to have the guilt of sin blotted out of the book of *God's remembrance*, that it might not appear against him; out of the book of *his own conscience*, that it might not accuse him, or Satan distress him. He may likewise desire to have them blotted out by *redeeming blood* and love, that he may praise God with joyful lips. And as the children of Israel pitched in *Succoth*, (eight miles from Rameses, and one hundred and seventy-four from Jerusalem,) and as *Succoth* signifies *a tent*, or *protection-covering*, so it may be figurative of the church's taking up her tent or residence beneath the *covering* of Christ's righteousness, and the *protection* of his person, blood, and love, as her safe retreat from the thunder of the broken law; or it may figuratively denote, that all the perfections and promises of God are engaged for the safety of that soul, that has fled for refuge to lay hold on Christ, the only hope set before it for salvation. [End of the first journey.]

Ver. 6. — *And pitched in Etham.*] Which was eight miles from Succoth, and was upon the edge of the wilderness, Exod. xiii. 20. The name *ETHAM* signifies *perfection*, *sincerity*, *great*, and *strong*; in which respect it may be figurative of the soul's pitching or taking up its dwelling in the perfection of God's love, in the greatness, glory, and immensity thereof; hence it is said, *that he that dwelleth in love dwelleth in God*, as
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he dwells in all the boundless love of JEHOVAH as the residence and dwelling place of his soul ; as it is his fixed abode, his rest and center for ever : Or it may denote the perfection of safety and security in the favour of God, and the covering righteousness of Christ ; and as it likewise signifies *sincerity*, it may point out the sincere delight the gracious soul takes in the love of God, as it is a display of the perfection of his nature ; and in the ways of God, as it is a revelation of his will and the accomplishment of salvation through the righteousness of Christ. And as the word signifies *strong*, it may point out that *strength*, ardour, and fervency of love the soul finds in its first espousals to Christ ; then the glories of his name, the sweetness of his presence, and the preciousness of his promises engage the soul for God, with ardency, fervour, and zeal. [End of the second journey.]

Ver. 7. — *And turned again unto Pi-bahiroth, which is before Baal-zephon : and they pitched before Migdol.*] Migdol was sixteen miles farther, and one hundred and sixty miles southward from Jerusalem. *Pi-bahiroth* signifies *a place of straits*, or *the passage of mountains*, as also *a mouth of liberties*. *Baal-zephon* signifies an *idol* or *hidden one*, supposed to be an idol-god of the Egyptians, as Baal-peor was an idol of the Moabites, Numb. xxv. 3. This idol was set there to watch such as ran away, as *zephon* signifies *to observe* or *watch*, whom the Egyptians vainly thought had power to secure those that ran away from them. *Migdol* denotes *a tower of greatness*, supposed to be a castle or garrison of the Philistines ; and the children of Israel turning this way, Pharaoh king of Egypt well knew that they were in a place of straits, therefore he said, *Exod. xiv. 2. They are intangled in the land, the wilderness hath shut them in.* The word signifies *they are perplexed with wandering*, like sheep that are lost. Therefore he pursued them, and overtakes them in this place of straits, see *Exod. xiv. 9.* All which renders it a lively emblem of the church and

and people of God : First, that they may be in great straits even when they walk agreeably to his will ; for it was at the Lord's command that they encamped before *Pi-bahiroth*, Exod. xiv. 2. yet the straits and the distress of the people were great, Exod. xiv. 10. *And they were sore afraid, and the children of Israel cried unto the Lord* : because their distress was so great that it could not well be greater : They were environed in sorrow and distress, in a mouth of mountains that were inaccessible on the right hand and on the left ; there was *Baal-zephon* the idol-god and *Migdol* the Egyptian tower to secure them, a devouring army behind them, and an overflowing sea before them ; well may they be *sore afraid*. Thus the Lord in his providence leads his people into so great straits and difficulties, that if omnipotence, grace, and power, did not appear for them, they must perish : But lo, in the mountain of straits the God of mercy is near. If this be thy case, that thou art brought in providence to pitch at *Pi-bahiroth*, a place of straits, (that is, straits of body and straits in soul, straits in providence and straits in grace,) and like the children of Israel, who were so inclosed in trouble that they could make no escape either by flight or by retreat ; for on the right-hand and on the left-hand were inaccessible mountains, before them a devouring sea, and behind them a pursuing and a destroying army—Suppose this to be thy case, that thou art in the greatest straits, ready to be swallowed up, and that there seems to be no escape for thee ; yet remember the Lord leads thee by a *right way*, by the path thy forefathers have trod ; that he brought Noah and Abraham, Jacob and Joseph, Job and David, Paul and Peter, and *a number that no man can number* he brought safe through great straits : *These are they who came out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb*, Rev. vii. 14.

Observe, secondly, That *Pi-bahiroth* signifies not only a place of straits, but a mouth of liberty : Thus it was wonderfully so to the children of Israel, as they were

were made *to stand still and see the salvation of the Lord*: Liberty was opened for them in the very mouth of straits, and a path of salvation in the depths of the sea. Thus the Lord will appear for his people both as a God of providence and as a God of grace, when they are in straits for want of a friend, for want of supplies and necessary comforts in life, when they are in straits for their soul, respecting the want of faith, hope, life, and love: Therefore let the Christian remember that the greater are his straits, the nearer is delivering mercy.

Observe, thirdly, Moses was strong in faith when Israel was deeply distressed with fears; as he evidently saw that the arm of that God which had wrought wonders was not shortened; and that if a miracle could deliver Israel, Israel should not be lost; therefore in faith, and by the spirit of inspiration and prophesy, he said by way of comfort to the trembling Israelites, *Stand still, and see the salvation of God*. For as men, when they are about to pour precious liquor into a vessel, will have the vessel held still, so when God is about to pour salvation streams into the vessels of mercy, he will have them held still, not fluctuating and tossing, but still, that they may admire his power, faithfulness, and kindness, *whose mercy endureth for ever*.

Ver. 8. — *And passed through the midst of the sea.*] Which was one hundred and sixty miles south of Jerusalem. The children of Israel's passing through the Red-sea was a lively figure of the soul's redemption, safety and triumph, by the precious blood of the lamb.

As the opening of the Red-sea, for Israel's salvation, was wonderful and unthought of: It is thought to have been eight miles wide: Dr. Owen says six leagues: In which respect it was an eminent type of the unthought of love in preparing and ordaining such a glorious passage-way of salvation, through the deep sea of the SAVIOUR'S DEATH; for who among men or angels could ever have thought that the glory of Israel, their God, that was their guide, was to be incarnate; that his

his heart was to be pierced, and his precious blood become the streams of salvation, and his sacred person, death, and sacrifice should be the passage-way to glory—*The new and living way consecrated for us through the vail, that is to say, his flesh.* O boundless, O unutterable grace !

Hence observe, first, That as this great deliverance is ascribed to the Lord, *the Lord saved Israel out of the hands of the Egyptians*, that is, the means and miracles which he had appointed, he made effectual by his power ; so by the miracles of mercy, and the means of grace which he has ordained, by his almighty power he accomplisheth the salvation of his chosen, as salvation is the consummation of pure grace.

Observe, secondly, That as the Red-sea delivered Israel from the fears and distress of Pharaoh's army ; so the precious blood of Jesus delivers the soul, that walks therein by faith, from those boundless fears of wrath and condemnation arising from guilt, and a consciousness of its transgressions against God.—Thirdly, The children of Israel seeing the waters were divided, it encouraged them to go through. So the soul seeing that Jesus has died to save sinners, that his blood flows to save them, that a way is opened through his death for salvation, that he is authorised and stands engaged by promise to save to the uttermost, this encourages the soul to venture into salvation-streams by faith. Fourthly, The sea did not only deliver Israel from their fears, but from the army itself ; it overwhelmed them, for they sunk as lead in the mighty waters, *there remained not so much as one of them*, *Exod. xiv. 28.* So the blood of Jesus does not only deliver the souls from fears of wrath, but from the cause of wrath, which is sin itself, *as it cleanseth from all sin, purifieth the heart, and purges the conscience from dead works* ; for Christ appeared, says the apostle, *to put away sin by the sacrifice of himself* ; and says the prophet, *He hath made an end of sin* ; for as Pharaoh's host sunk as lead in the mighty waters, so all our mountainous sins are sunk, buried, and lost in eter-

nal oblivion in the blood of Jesus. *Thou wilt cast all their sins into the depths of the sea*, Micah vii. 19. *The iniquity of Israel shall be sought for, and there shall be none; and the sin of Judah, and it shall not be found*, Jer. l. 20.

— *Into the wilderness.*] And therein it was a lively emblem of the Christian's passing through the Red-sea of redemption by the blood of the Lamb into a wilderness of fears, distresses, trials, and tribulations, *for they went three days in the wilderness*. Note, while the sweetness and favour of salvation is upon the mind, the Christian is in a joyful frame: but when the sensation, sweetness, power, and glory of this salvation is withdrawn, then how soon is he in the wilderness of fears, lest he should have been deluded, and that his joy had not been real, and lest his salvation after all may not be sure. Hence learn, my soul, to see thy safety, though thou mayest be led through redeeming blood and love into a wilderness of distress and fears: See, this is the way thy fore-fathers trod. [End of the third journey.]

— *And pitched in Marah.*] Which signifies bitterness. Observe, that delivering mercy does not prevent returning trials, and a soul that now may enjoy a sweet sensation of the love of God, may expect returning tribulations; for here Israel finds a fore trial and great affliction. As they had just been rejoicing in delivering mercy, and singing Jehovah's praise, but now ready to die for thirst; as the parching sands beneath their feet, and the scorching beams over their heads, made the painful sensation of thirst so great, that they murmured against Moses: and indeed to be brought from such deliverance into such a strait, was a strait indeed: such as none can conceive but those that feel it. But still Israel's sorrows were enlarged, for when they came to *Marah, they could not drink of the waters of Marah, for they were bitterness*, Exod. xv. 23, &c. This doth adumbrate and shadow forth the bitter waters of affliction the young Christian is first called to drink of,

as a cup of the most bitter sorrows are wrung out unto him, from the world, from his relations, from his intimate companions, and from his bosom friends, which are as the waters of *Marah*, Psalm lxx. 2, 3. and like the Israelites the Christian cannot tell how to drink of the fountain and streams of these bitter waters. But, amazing mercy! mercy to a miracle appears for Israel, though Israel is in a strait, but Israel's God knows no strait; for *Moses cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet*, Ex. xv. 25. The Hebrews observe it to be the tree *Ardiphne*, a tree that hath flowers like lillies, but very bitter: If so, this adds a brilliancy to the type, and a glory to the antitype, inasmuch as the tree was a type of Christ, who is called the *apple-tree*, and the *tree of life*; and the bitterness of the tree points out to us the bitterness of the sufferings of Christ; but the tree being cast into the waters made them sweet: Herein are displayed the comforts of the Christian, notwithstanding there is nothing but the waters of affliction for him to drink of; for when he sees Christ, *the tree of life*, cast into his sea of sorrows, that, as the tree removed the bitterness from the waters, so Christ, by wading through the saints sorrows, removes all the bitterness of wrath, the sting of sin; therefore he is stiled, emphatically, *a man of sorrows, and acquainted with grief*; which makes Marah's bitter waters sweet to the Christian, *which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual*, 1 Cor. ii. 13. [End of the fourth journey.]

Ver. 9. — *And in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.*] Which was six miles from Marah, and one hundred and twenty miles from Jerusalem south-west. *Elim* signifies *power, strengths, and revivings*: Which may, first, be an emblem of the Christian's pitching

or dwelling by faith in Christ, who is the *power of God*; 1 Cor. i. 24. from whom all the power of divine promises, blessings and salvation flows. Secondly, As it denotes *strength*, it may be figurative of the repeated *strength* the Christian stands in need of from God; namely, the strength of his word, his oath, and his covenant, and of the repeated strength of God's love, in fresh displays and communications thereof to the mind. Observe, thirdly, As it signifies *revivings*, it may denote that all the revivings, life, love, and liberty, which the christian waits and prays for, which arise from and are maintained by fresh power and communications from God, as faith is often in the Christian very feeble, low, and dark; but when the soul sees that all the powers of the divine promises, persons, and perfections of the Godhead are mutually engaged to revive it, the soul pitcheth in hope there.

— *And in Elim were twelve fountains of water, &c.]* Which may be figurative of the twelve tribes of Israel, see Gen. xlix. 28. Acts vii. 8. or rather of the *twelve apostles of the Lamb*, see Matth. x. 2. &c. which may be fitly compared to *fountains of water*; for that free flow of gospel-grace and ministerial consolation, which flowed for them as from so many fountains, for the church's supply and refreshment. As all fountains have their original source and supply from the fulness of the Ocean, so the *twelve apostles of the Lamb*, the ministerial fountains to the churches, had all their springs and supplies from the ocean-fulness of the grace in Christ, who is the anointed and life-giving head to the church, from whom all the springs of grace and glory flow. And as springs and fountains flow with water freely and naturally, so we find that the ministerial labours of the apostles flowed from their very soul as naturally as waters from a fountain. See Mark xvi. 20. Acts xx. 24.

By the *threescore and ten palm-trees* some understand the *seventy elders or sanhedrim of the Jews*, but I rather apprehend it to be a figure of the *seventy disciples of Christ*, Luke x. 1, 17, who may fitly be compared to palm-trees for

for their being always *green*, and growing best in a *pure soil*, as bearing fruit, and the more pressed the more fruitful, and flourishing most by pure streams, and as *palm-trees* likewise are an emblem of victory, Rev. vii. 9. All which set forth the *seventy disciples* of the Lord, as they were always kept lively by the life-giving anointings of the *Holy Ghost*: Thereby they grew in the purity, perfection, and knowledge of the gospel, and brought forth the fruit of life, love and zeal for God; and the more they were pressed with weights of trouble and affliction, the more, like *palm-trees*, they grew and prevailed till they became victorious, as they were the gospel emblems of victory over all the world, Rom. x. 18. *Yes verily, their sound went into all the earth, and their words unto the ends of the world.* [End of the fifth journey.]

Ver. 10. — *And encamped by the Red-sea.*] Which was six miles from Elim, and one hundred and sixty miles from Jerusalem. As Israel's passage through the Red-sea was a figure of the soul's salvation through the sea of Christ's sufferings, so their encampment again by the Red-sea a lively figure of the Lord's leading his people afresh to encamp by the sea of Christ's sorrows, agonies, sufferings, and precious blood, that they may view afresh the glories of redeeming grace and the preciousness of their redemption by the Lord Jesus Christ, to enlarge their hearts in love to him, to encourage their faith a-fresh, to trust upon him by viewing what Christ has done, and the sure way of salvation which he has obtained by his blood, Heb. ix. 12. [End of the sixth journey.]

Ver. 11. — *And encamped in the wilderness of Sin.*] Which is to be distinguished from the wilderness of Zin, mentioned in chapter xiii. 21. for in the Hebrew it is here *Sin*, and there it is *Zin*. Which was sixteen miles from the Red-sea, and one hundred and fifty-six miles from Jerusalem. Now *Sin* in the Hebrew signifies,

nifies, first, *a dart*, which in a striking manner sets forth the killing, piercing, and wounding nature of sin: Secondly, it signifies *an armour*, which sets forth the strength and power of sin in the enmity of the mind under dark providences and soul-distresses: Thirdly, it denotes *coldness*, which may point forth that spiritual death and coldness of affection that sin spreads in the affections Godward. All which happened to the children of Israel at this encampment. See Exodus xvi. 1—4. And it was at this encampment in the wilderness that the Lord appeared so wonderful for Israel, in supplying them with manna and food from heaven, which was so glorious a type of Christ, that, Dear Reader, if thy soul be spiritually hungry, the author's remarks will not be burthenfome to thy mind.

Remark the first. The quality of the manna was white,] which typified the purity of Christ's human nature, the spotless perfection of his conception, birth, and obedience, the infinite purity of his heart and life, being the perfect transcript of the law of God, as purity, holiness, and heavenly-mindedness flowed from his heart, as water from a fountain. Another property of the manna was, it was *round like a coriander-seed*: which may be said to point out to us the eternity of Christ's love, which is too early for a date, too lasting and durable for a period. Another property of this manna was the colour of it, as to its lustre and brilliancy, it being the *colour of bdellium*, which the learned Ainsworth observes, is a pearl, or precious stone, of a transparent nature, and was typical of the bright and brilliant perfections of the Deity, shining with glory through the Man-nature, as it did at his transfiguration upon the mount, his vision to Paul, and to John the divine, upon the isle of Patmos, and now constantly upon the throne (before whom the angels veil their faces, and cast their crowns) as JEHOVAH-JESUS, as the gracious God, and yet the Glory-man.

Remark the second. The manna was sweet,] Exod. xvi. 31. *And the taste of it was like wafers made with honey;*

ney; which doth in a lively manner adumbrate and shadow forth to us the infinite sweetness that there is in Christ, in his presence, in his promises, in his word, in his ordinances. His presence is the sum of sweetnesses, the life of life, the soul of joy, the ocean of bliss, the heaven of felicity: His presence spreads an odoriferous favour and fragrancy through all the heavenly host, myriads of angels, thousands of thousands and ten thousand times ten thousand of saints, a number that no man can number, are living monuments of the sweetness of his presence. Thus the sweetness of the manna was typical of the edulcoration of Christ's presence, in his promises, in his word and ordinances.

Remark the third. The plentifulness of the manna that fell in the wilderness,] which fed above a million of souls, was a prefiguration of that fulness of grace there is in Christ, for those million of millions of elect souls, whom God hath chosen in him before the foundation of the world: For it hath pleased the Father that in Christ should all fulness dwell: For there is in Christ such an exuberance and superabundance of grace, that the fulness of the ocean is not a drop upon the bucket, compared to that redundancy and inundation that there is in him, from whom all the angels in glory, and the saints around the throne, have their copious joys, their refulgent bliss, and their super-abounding happiness: And it is from him that the church militant, in every age, and through every period of time, in all their wants and exigencies, have their aids and helps, their supports and supplies, John i. 14. *And of his fulness have we all received, and that grace for grace.*

Remark the fourth. This manna was prepared by God alone.] It was the work of the Deity; which was typical of the preparation of Christ's human nature, who speaking unto his Father, said, *A body hast thou prepared me*, Heb. x. 5. and the formation of his human nature in the womb of the virgin was the extraordinary work of the Holy Ghost. Likewise it was typical of salvation being prepared in Christ, therefore says the pious patriarch.

arch, when he was taking his final farewell of the days of his pilgrimage, *I have waited for thy salvation, O Lord*; Gen. xlix. 18. and the sweet sinner of Israel, in the delightful exercise and expectation of his heart, says Psalm lxii. 1. *Truly my soul waiteth upon God, from him cometh my salvation.* As the manna was prepared in heaven, so salvation was prepared in Christ *before the world began*; 2 Tim. i. 9. but is made known in time, and accomplished by divine power.

Remark the fifth. The manna was a gift from heaven.] Ex. xvi. 4. *Then said the Lord unto Moses, behold, I will rain bread from heaven for you :* Which was typical of Christ, as God's unspeakable gift, 2 Cor. ix. 15. of his great condescension, in leaving the glory he had with the Father before the world began, because his delight was with the sons of men; therefore he says, John vi. 51. *I am the living bread, which came down from heaven : if any man eat of this bread, he shall live for ever ;* so then we are to look upon Christ as the Father's gift, and the donation of rich love; not the cause of his love, but the fruit of it, John iii. 16.

Remark the sixth. It was given every morning ;] which points out Christ to us as the morning of mercies, or the opening the eternal womb of mercies, which lay hid in the womb of God's eternal mind, Psalm cx. 3. As the morning is the beginning and pledge of the ensuing day, so Christ was the pledge and earnest of all the growing glories of the gospel-day. As the manna was a free gift, all the Israelites had a right to partake of it; as it was prepared for them, so every soul who sees its need of Christ has an indubitable right to partake of all the blessing contained in him, as they are prepared on purpose for them, and communicated unto them.

Note the satisfying nature of the manna.] It fed the children of Israel for forty years in the wilderness; Deut. viii. 2, 3. Which typically unfolds the glory and satisfying nature of the blessings of the everlasting covenant, as it is said of the manna, *He that gathered little*

little had no lack, Exod. vi. 18. So he that gathers Christ, though he has but little sensible joy and consolation from him, yet he sees such a glory in his person, such a fulness of grace treasured up in him, that he hath no lack in the object, nor in the enjoyment; for he hath as much as his weak faith will take; *Whom have I in heaven but thee*, (it says when faith speaks for itself) I have enough, my soul is satisfied; and faith the strong Christian that has gathered much, when flesh and heart fail me, *God is the strength of my heart, and my portion for ever; for every man gathered according to his eating*; therefore says Christ, *According to thy faith so be it unto thee*.

Note the *seasonableness of the manna*,] It was plentifully given in the wilderness, when Israel was just lost for want; which opens to us the suitability that there is in Christ to the wants of a needy sinner, as there is a fulness of pardon in his blood to forgive sins without number, and crimes of the most aggravating nature, and transgressions that have reached unto the heavens, Isai. i. 18. Likewise there is in Christ a treasure of mercies, a multitude of mercies, every way answerable, and more than answerable to the soul's necessities, not only to commiserate the sinner's case, but to relieve his misery, and to heal him with treasures of mercies. Was there *manna* for Israel, when Israel was just lost in the wilderness? so likewise there is a Christ for thy soul, O sinner, with love in his heart, with a pardon in his hand, and forgiving mercy in his looks, with a kind invitation upon his tongue, with a gracious promise dropping from his lips: *ho! every one that thirsteth, let him come; and him that cometh, I will in no wise cast out*. Here is an answer to every objection, a supply for every want, and a door of hope to every case; what shall now hinder thee from saying, *To whom, Lord, shall I go, but unto thee; for thou hast the words of eternal life?*

Note how the manna fell; first there was a dew fell, then the manna, then another dew fell upon the manna, so that the manna lay between two dews until the

sun arose, when the dew went up, and they gathered the manna.

By the dew first falling before the manna, I apprehend we are to understand, that the dew of God's everlasting love is the ground-work of our salvation, as Christ is not the cause, but the fruit of Jehovah's love; *Herein*, says the apostle, *is love, not that we loved God, but that he loved us, and sent his son to be a propitiation for our sins.*

—Secondly, the dew falling upon the manna, and the manna being, as it were, thereby hid and inclosed, I apprehend, may be typical of Christ, being inclosed in the love of God, as he was *daily his delight*, one in *whom his soul delighted*; therefore says Christ unto his Father, *For thou lovedst me before the foundation of the world*, John xvii. 24. And when the sun arose, the dew went up; which, I apprehend, did figure out the Sun of Righteousness arising into the meridian height of love in the New-Testament-dispensation, which caused the dew of blessing, that lay upon the types and shadows, to cease.

Note the incomprehensibleness of the manna, *which thou knowest not, neither did thy fathers know*; for when it first appeared they said, *What is this?* They knew not what it was; which did adumbrate the incomprehensible glory of Christ's incarnation; for, like the manna, he made a mean and abject appearance in his birth, *as a root out of a dry ground*; yet there was something wonderful and incomprehensible therein: *How the God of joy should become a man of sorrows!* the fountain of all glory to be acquainted with our griefs! how he that created all things, that had the sun, moon, and stars at his command, that sways worlds unnumbered at his pleasure, how HE should be bound in swaddling clothes! This is wonderful and incomprehensible, that he, who upholds all things, *and by whom all things subsist*, should lie in a manger, Luke ii. 16. That he who was the sea of life and love to angels, should say, *I thirst!* O amazing! O matchless wonder! *which things the angels desire to look into.*

Note

Note, They went out of their tents to gather it ; which did shadow forth the soul's going by faith out of itself, or that they that dwell in tents of civil-self, of righteousness-self, and of religious-self, will never gather the manna.—They were to gather it in the morning ; which points out how early our affections should be set upon Christ ; that he should have the cream of our thoughts, the morning love of our souls, or, as our dear Lord says, *Labour for the meat which endureth to everlasting life*, before we go into the world, to labour for the body, the *meat which perisheth*.—They were to fill an *omer with manna*, (something above three pints) which omer was a type of the heart, and its being filled with manna, of the word of Christ dwelling richly there. But this manna was to be put into a pot, to be laid up before the Lord ; the apostle says, Heb. x. 4. *a golden pot* ; and so does Philo the Jew ; nor is it reasonable to think that this pot was made of earth, which was to contain the manna for future generations. Now this pot, in which the manna was kept, as the judicious Dr. Gill observes, “ was typical of the ordinances of the gospel, in its matter, being made of gold, denoting the preciousness and duration of them ; the bigness of it holding an omer, shewing that these contain a plenty of good things to satisfaction ; its situation before the ark signifying the presence of Christ with his ordinances, and in its use to hold manna, and to be a memorial of it to ages to come, as the ordinances have in them food for souls, and are a remembrance of Christ until his second coming.” But I rather think by the golden pot we are to understand the divine nature of the Lord Jesus, and by the manna being preserved in the pot, the preservation of the human nature, by virtue of its union with the divine. By its being laid up before the Lord, I apprehend is pointed out to us Christ's constant appearing *in the presence of God for us, with his own blood within the veil, having obtained eternal redemption*. And the manna being kept for future generations, *that the*

children of Israel might see the bread wherewith the Lord had fed them, Ex. xvi. 32. This, I apprehend, was a lively type and prefiguration of Christ's appearing in heaven to the saints, *as a lamb that had been slain*; a view of which will bring to their remembrance what God hath done for their souls, and with what he fed them in the wilderness; of all the dispensations of his providence, the wonders of his grace, and all thro' a Mediator, in which Christ will remain ever precious in the memory of the saints.

Note farther, The manna was given with the appearance of singular glory, Exod. xvi. 10. *And behold the glory of the Lord appeared in the cloud*, that is, the glory of the *divine Shekinah*, in the rays or beams of the Godhead; which figures forth the perfections of God shining in the gift of his Son, and in the provision of his love to his people; and that his word does us good when his glory shines with the word.

And as the manna had a peculiar *sweetness, strength, and satisfying* nature to every taste, it points out that nourishment, joy, and strength that the believer finds in Christ's fulness, richness, and greatness of salvation. By there being twice as much manna gathered on the sixth day may be denoted the spiritual gathering of manna or reign of Christ, which will be with double power and glory just before his personal coming.

And as there was no manna to be gathered on the seventh or sabbath day, in this respect it figured forth the rest and glory of the sabbath of sabbaths, the divine jubile of jubiles, namely, the seventh sabbath, or personal reign of Christ, which will be without *manna*, means, or ordinances, when the *tabernacle of God shall dwell with men upon the earth*.

And as there was something deep, mysterious, and glorious in the *manna*, so there is in Christ, namely, in his person—wonderfully so! God *with us*, in our nature; Exod. xvi. 15. The Israelites said, *It is man, or manna, or what is it?* It is a *portion*. Now Christ is *man* in our nature, manna to feed upon, and wonderful

in his *name*, and a portion from God for us. It is observed that the word *manna* is a word received without any change through various languages, as *amen* or *hallelujah*; and that it comes from the Hebrew word *mannab* or *minnah*, which signifies to prepare, and denotes a prepared portion; as it is observed of the children of Israel, they *wist not*, or knew not, *what is was*, but they called it *manna*, or a prepared portion; Moses calls it *bread from heaven*, for its strengthening and life-giving nature.

In short, manna was the food of the Hebrews in the wilderness; it fell upon the evening dew, and was covered with the morning dew; by which means it was kept pure and free from the dust that was upon the ground; it seems to have been like a drop of dew frozen, as to its form and figure, like unto *coriander seed*, of a pure white colour, and bright like a *pearl*; when newly fallen it tasted like *honey*, but when it was prepared by boiling or baking, it had the taste of *fresh oil*. The Jews say it had all sorts of tastes; according to every one's appetite it is certain that it pleased every man's palate, was grateful to young and old, refreshed the spirits, and kept the body in good order; it is compared, says a Rabbi, to fresh oil, which is fat and sweet: Which shews how unjust their complaint was when they lothed it. It was gathered every morning, except the sabbath morning; ground into flour with a mill, or bruised in a mortar, or boiled or baked in pans; it was, say the Jews, so excellent that it might be eaten as it fell, and was agreeable which way soever it was prepared. The sun melted, or rather exhaled, what was ungathered in the day, and it fell again in the evening. The Israelites called this food manna, because the word *mannab* signifies a gift or portion; or this is that which God hath appointed for us as a portion.

And here let the glory of the Lord's kindness be remarked in bestowing such manna upon such great murmurers, to be their spiritual, as well as their corporal food;

food ; for they did, says the apostle, *all eat the same spiritual meat*. To supply Israel with food, and remove their murmurings, *the glory of the Lord appeared in the cloud*, and this extraordinary appearance of God for them did remove their complaints, denoting to us that nothing but the fresh appearances of the glory of the grace of Christ, in giving us a *new name*, and to eat of *the hidden manna*, can suppress the inward troubles of the mind.

And it is worthy of observation, that this manna, this heavenly *prepared portion*, was given not only without man's labour, but it was unthought of and unsought for by them, to whom he might have justly rained fire and thunder, but, lo, he rains bread from heaven : And what adds such glory to the gift was, that it so pleased every man's taste, that Josephus says, " That he that fed upon it was so delighted and contented with it as not to desire any other meat ;" and it explains Christ's own words when he says, *He that cometh unto me shall never hunger*. All which renders it a glorious figure of the true bread of life, which came down from heaven ; therefore saith Christ, speaking of himself, John x. 58. *He that eateth of this bread shall live for ever*.

And as manna was to the body sweet as *honey*, glorious as *bdellium*, that *shining pearl*, seasonable as *oil*, satisfying, but not cloying, so is Christ to the soul, sweet, glorious, seasonable, and satisfying, *He that eateth me*, saith Christ, *shall live by me* : And as the manna was to prove through all generations God's love and tender care of Israel, so the gift of Christ is Jehovah's standing witness, or the ordinance of his love for ever. [End of the seventh journey.]

Ver. 12. — *And encamped in Dophkah.*] Which was twelve miles from the wilderness of Sin. *Dophkah* signifies *knocking*, in which respect it may be figurative of the authority of God's word, by the ministration of the Holy Spirit, Rev. iii. 20. *Behold, I stand at the door and knock* : Which standing and knocking does not imply

ply a want of willingness or power in Christ to open the door, but implies Christ's sweetly gaining the will, and that he is received with complacency ; or it may denote the moving intreaties of his love, Cant. v. 2. or the alarming voice of providences, whereby he awakens his people to a sense of their duty. Likewise it may denote the Christian's knocking at the throne of grace by prayer, to whom our Lord says, *Knock, and it shall be opened*. For as a rapper is to the door, so is the voice of faith and prayer at the throne of grace : *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you*, Matth. vii. 7. [End of the eighth journey.]

Ver. 13. — *And encamped in Alush.*] Which was twelve miles from Dophkah. *Alush* signifies *leaven*, to which our Lord compares the kingdom of heaven, that is, *the church state to a leaven hid in three measures of meal, till the whole be leavened* ; in which respect it points out the diffusive and spreading power of divine grace upon the mind, which makes this encampment of the children of Israel, a lively figure of the state of the church of God, first, as *leaven is hid in the meal*, so the grace which is compared to *leaven*, for its diffusive nature, and often lies hid in the soul, so as not to be discerned, by the Christian himself ; for if he casteth the eye of his mind upon the frame of his soul, and searches the secret recesses of his nature, he sees neither *faith, hope, life, nor love* ; but on the other hand, finds his *heart hard, his frame dead, his mind carnal, his affections vain, and his will full of rebellion and murmuring*, and is therefore ready to conclude, that the *root of the matter is not in him* ; but let the soul remember that grace is like the *leaven hid in the measure of meal*, though not discerned, nor seen, but yet really there. Observe, secondly, that *leaven* naturally diffuseth itself through the body or measure of meal in which it is *hid*, so the *leaven* of grace naturally spreads and diffuseth itself without the power of the Christian, through all the faculties of the soul,

soul, where it *lies hid* and spreads forth in *faith, hope, life, and love* a-fresh, to Christ in his *name, person, glories, perfections, and promises*, to his people, *word and ordinances*, and is seen in *prayer, praise* and spiritual conversation, and all because the grace of God, like *a leaven*, is diffused through his soul, 1 Cor. 5, 6. *A little leaven leaveneth the whole lump.* [End of the ninth journey.]

Ver. 14. — *And encamped at Rephidim.*] Eight miles from Alush, and one hundred and thirty-two miles from Jerusalem. *Rephidim* signifies the *weakening of hands*, and the *strengthening of hands*; these contrary significations of the Hebrew names are not uncommon: And we shall find that this was exactly fulfilled in the children of Israel at this encampment, see Exod. xvii. 1—7. where we find that their faith became so weak that they murmured against the Lord and against Moses, and said, *That he had brought them out of Egypt to kill them, their children, and their cattle, with thirst.* But we find that the Lord strengthened their faith by smiting the rock by the hand of Moses, and thereby brought forth water in abundance; in which respect this encampment was a figure of his church, when the Lord leads them to Christ the rock of ages, and enables them to view him smitten by law and justice for them, and from thence flow living streams of salvation, freely for every thirsty soul, then is their faith again strengthened in the Lord.

Observe the overcoming loving-kindness of the Lord, that notwithstanding the people murmur against him, yet he opens not only a treasure of mercy, but a miracle of mercy for their supply; which shews that when distresses are great, mercy is near.—The apostle elucidates this appearance of mercy, both the rock and the streams, as glorious indeed, making it a type of Christ in his person and fulness of grace to his church, 1 Cor. x. 4. *For they drank of that spiritual rock that followed them, and that rock was Christ.* Now as Moses was a
type

type of the law, therefore called *the law of Moses*, so the rod with which he smote the rock was a type of the stroke of divine justice 'upon the Lord Jesus *who was wounded for our sins*.

Now Christ may be fitly compared to a rock. First, for strength and stability ; as a rock is strong and stable to bear up under any weight and pressure laid upon it ; so Christ is emphatically stiled, *the strength of Israel, and the rock of ages* ; therefore the prophet, with a kind of holy zeal, exhorts the church to *trust in the Lord for ever, for in the Lord Jehovah is everlasting strength*, Isaiah xxvi. 4. As much as if he had said, Lay all your ponderous cares, the burdens of your minds, and the concerns of your souls upon the rock of ages ; depend upon him, for he will not fail you ; therefore trust in the Lord for ever ; for in him is everlasting strength, strength to bear thee and thy burdens, and remove them far from thee, Psalm xviii. 31. *For who is God save the Lord ? or who is a rock save our God ?*

Remark the second. A rock is durable and permanent ; so is the Lord Jesus as durable as eternity, as permanent as the throne of heaven ; he is durable as to his DIVINE PERSON, and as GOD-MAN he knows no change, being consecrated a priest for ever, Heb. vii. 24. *But this man, because he continueth for ever, hath an unchangeable priesthood.* He is durable in his love, *it admits of no variation ; having loved his own that were in the world, he loveth them to the end.* And as all the various changes of weather never move a rock, so all the variations of the Christian's frame, the deadness of his heart, the coldness of his affections, never remove the love of the God of Israel, the rock of eternity, his love being a perfection of his nature ; *God is love*, and therefore his love can no more change than his name or nature.

Remark the third. A rock is a place of defence from an enemy, and usually made choice of to build castles and forts upon, Numb. xxiv. 21. *Strong is thy dwelling place, and thou puttest thy nest in a rock :* So Christ may be fitly compared to a rock for strength and defence ; for

his strength makes the Christian strong, and his protection makes him to triumph in the face of an enemy ; it was this which made the pious psalmist to say, Psalm lxii. 6, 7. *He only is my rock and my salvation ; he is my defence ; I shall not be moved.* Therefore says the prophet, Isaiah xlii. 11. *Let the inhabitants of the rock sing.* Thus the believer may sing for joy, because he is safe in triumph in his dwelling ; *he shall dwell on high*, says the prophet, *his place of defence shall be the munitions of rocks ;* Isaiah xxxiii. 16. Which denotes that the whole armour of God is engaged for the Christian's defence, as the word *munition* signifies thus much, and more ; for it not only denotes a repository of ammunition, but a strong fortified place, therefore emphatically called a *munition of rocks.*

Remarks upon the water that flowed from the rocks.

Remark the first. Waters flowed from this smitten rock as from a fountain ; and it is observed of fountains, that they have springs in themselves, and are the heads of rivers, Gen. vii. 11. So from the Lord Jesus flow all the streams of life, peace and joy, as from a fountain-head, Psalm xxxvi. 9. *With thee is the fountain of life ;* and as fountains have springs in themselves that cannot be exhausted, so all the springs of everlasting love center originally and primordially in the Lord Jesus, as Deity is essential to him as he is JEHOVAH ; therefore it follows that all the ancient springs of divine favour and sovereign grace are essential to his nature, on which account the streams of life are said to proceed from him, Rev. xxii. 1. *Proceeding from the throne of God, and from the Lamb.*

Remark the second. Observe, That the waters flowed from the rock purely for Israel's supply in the wilderness ; so all the waters of life, the streams of divine grace, flow purely for the church's supply, John i. 16. As it is said of Israel, *That he gave them to drink as out of the great depths*, Psalm. lxxviii. 15. so he gives his saints to drink of divine kindness out of the great depths of his eternal mind, his everlasting counsels, and precious promises :

promises : I may say he gives them to drink out of his heart's love, as that is opened by oath and by promise for their supply, Heb. vi. 17, 18. He gives them to drink out of all the depths contained in word and covenant grace, in their wilderness journey.

Remark the third. The waters that flowed from a rock were in abundance ; not a single rivulet or stream, but streams ; not a river, but rivers ; which, in a lively manner, did prefigure the copious and ample riches of divine grace to the Old Testament saints ; the apostle says, *The grace of our Lord Jesus was exceeding abundant.* And when the Holy Ghost let out the love of Christ in its plenitude and riches, by a metaphor, (how beautiful does it shine !) not in the singular, but in the plural number :—Not as a stream, but as streams, Cant. iv. 15. *Streams from Lebanon, the streams whereof make glad the city of God ;*—not as a river, but as rivers, Isaiah xxxiii. 21. *But there the glorious Lord will be unto us a place of broad rivers and streams.*—Indeed, to open and elucidate all those boundless treasures of grace that are in the Lord Jesus, far surpasseth the ideas of men or angels, to form an adequate conception of it, the skill of tongues to express it, or the bounds of time to relate it ; the more we view of its glories, the more we are struck with silence and astonishment ! I shall therefore only add, that this grace is as free in its communication, as it is rich in its nature, and completely adapted to the circumstance and condition of every sensible soul ; for if the soul's case be never so miserable, here is an all-sufficiency to relieve ; its wants cannot be more boundless than the supply, nor its desires more large than these immense treasures to satisfy, *for in him dwelleth all the fulness of the Godhead bodily.* From hence ariseth the strong consolation to a thirsty soul to look to Christ for salvation, for pardon, peace, life and joy ; for relief under temptations, and for grace to sustain him under all his wants, and to perfect that which is lacking in his faith : Here is an antidote against all sin, since no enemy can be so strong : but here is a victory ; no

disease so malignant, but in Christ's blood is healing virtue ; no bondage so severe, but in him is liberty ; no pollution so contaminating, but in a crucified Christ is purification, and no misery so deep, but in him is consolation. It may be, Dear Reader, thy soul is travelling heaven-ward, and yet thou art afraid thou shalt never arrive safe because thy sins are *high* and aggravating, remember they cannot be higher than the *ancient mountains*, and the *everlasting hills* of Jehovah's love ; and though they are deep in their dye, and crimson in their stains, yet not so deep as God's eternal counsels to save, art thou *lame, halt, poor, blind, and naked, lost, condemned, and without strength* ? yet grace extends to such as thee, and thou hast the same free right to all the grace the gospel proclaims, as the Israelites had to the water that flowed from the rock : see Rom. v. 20, 21.

Remark the fourth. Waters are of a refreshing nature ; for how gladly does the weary traveller meet the cooling streams in the parched desert ? This made the king of Israel to say, *O that one would give me of the waters of Bethlehem to drink.* In like manner the waters of life, the streams of salvation, are refreshing to a thirsty soul ; as the mind is satisfied with an exhilarating draught of love, which is better than wine ; which so delights the soul, that it exults for joy, goes on thereby from strength to strength, and *runs the race that is set before it, looking unto Jesus.* I would add, That waters are not only refreshing, but of an enriching and fruitful nature ; they not only spread a pleasant greenness upon the barren and fruitless field, but produce a beautiful and plentiful harvest ; so the waters of life, that proceed from the throne of God and the Lamb, enrich the mind with a prelibation of heaven, a foretaste of glory, and an earnest of the inheritance of the saints in light : As Israel was daily supplied from the streams that flowed from the rock, so the church has a perpetual supply of life, joy, and peace from the rock of ages, whose fulness filleth all in all : *The streams thereof make glad the city of God.* [End of the tenth journey.]

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Ver. 15. — *And pitched in the wilderness of Sinai.* Eight miles from Rephidim, and one hundred and twenty miles from Jerusalem. *Sinai* signifies the same as *Sin*, *thorny*, and it is sometimes called mount *Horeb*. It was called *Horeb* because of its *dryness*, being a wilderness without water; and *Sinai* because of the brambles and bushes that grow therein. But their distinction seems to be here, as Josephus observes, that the hilly track where *Horeb* is situated was a long train of hilly ground reaching towards Egypt. But mount *Sinai* was an exceeding *high mountain*, and, as Jarchi observes, *Horeb* and *Sinai* were but one and the same mountain, which had two tops; *Horeb* was on the western side, near to which lay the plain of *Rephidim*; and *Sinai* was on the eastern side, on which the wilderness of that name bordered, and therefore called *the desert of Sinai*. *Sinai* signifying *thorny* or *enmity*, it may be figurative of the operation of the spirituality of the law of God, stirring up sin, and the enmity of our nature against it, and bringing the mind into bondage; *For by the law is the knowledge of sin*, as saith the Apostle, *I had not known sin but by the law, when the commandment came sin revived*; for as an holy nature loves a holy law, so our sinful nature hates it, Rom. viii. 7. *It is not subject to the law of God, neither indeed can be*: This is mount *Sinai* which *gendereth unto bondage*, for all the law can do is to reveal sin, but does not relieve the sinner; therefore it is said, from the hand of the Lord, from mount *Sinai* went a *fiery law*, Deut. xxxiii. 2. which shews the purity, perfection, extent and spirituality of the law of God, which is like fire for its penetrating and piercing nature in the conscience for sin, on which account it is called *the ministration of death*. Thus we see that a soul can never be alive to God till it becomes dead to the law by the body of Christ, see Rom. vii. 4. and Gal. ii. 19. for all the law can do, is to shew us our *enmity* and corruption by its purity and perfection, so that every soul that thinks of being served by the law is acting

ing in enmity against God's way of salvation, see Rom. iii. 20. Gal. iii. 21. [End of the eleventh journey.]

Ver. 16. — *And pitched at Kibroth-hattaavah.*] Eight miles from mount Sinai, and one hundred and twenty miles from Jerusalem, *Kibroth-hattaavah* signifies *a grave of lust*, which is so called, because the children of Israel here *lusted* for flesh to eat, and despised the manna, saying, *now our souls are dried away, there is nothing at all, besides this manna, before our eyes*, Exod. xi. 6. Which was true; but then was not this sufficient? was there not a plenty of it, a sweetness, fulness, and satisfying nature in it? Was it not the provision of heaven for them, the gift of their God to them? and though they had nothing else, as it contained, as the Jews observe, a variety of tastes, and was satisfying to every appetite, sure it was enough, as there was a sufficiency thereof, which some doubtless were thankful for and satisfied with: Yet some disdained it: Which is a figure of unbelievers and carnal professors slighting the gospel-feast; for when Christ in his *fulness, preciousness, relations, and the glories of his grace*, in his incarnation, blood, righteousness, and power, is set forth in his refulgent beams and glories in the glass of the word, they say, like the Israelites, *There is nothing at all, but this manna, before our eyes*; which Beza's bible renders, *We can see nothing but this manna*. No, there is nothing else; for God has provided nothing else, and the believing soul wants nothing else; and what would ye have us, who are ministers of the word of life, do? when ye *ask bread, would ye have us give you a stone*? God forbid! for what we have received of the Lord, that deliver we unto you: We know that there is no other food but this *manna*, which was a type of Christ, the *hidden manna*, the *bread of life*, which came down from heaven, *which if a man eat, he shall live for ever*. But the formal professor, that only hears, but does not know by faith, love, and experience the *joyful sound*, thinks it much to hear of
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Christ always, as the life, sum, and substance of the discourse: What, *nothing else before our eyes?* They would have something else to qualify them, to give them a right to him, and an interest in him; they cannot bear to have him exalted *as all in all*, and to trust in him as such wholly and intirely, without any reserve. But this the believer glories in when faith prevails; but when unbelief prevails, then so far he acts like the unbeliever, and is weary of the *manna*.

And when the dew fell upon the camp in the night, the manna fell upon it. First, *the dew*, then the *manna*, and then *a dew* upon the *manna*; for it is evident by the text, that the dew fell first, then the manna fell upon the dew; and in Exod. xvi. 16. it is said, the dew went up; not the dew that fell first, but the dew that covered the manna. Jarchi says, there were two dews; probably the evening and the morning dews, in which the manna lay, as covered with a box. The dew is a lively emblem of the love of God, Hos. xiv. 6. And as the manna lay upon the dew, and was hid or inclosed, so the gift of Christ is founded or fell as the effect of Jehovah's love, and lies hid in his word, in his person, glory, and grace, till he is made known to the sons of men: Hence he is called *the hidden manna*, Rev. ii. 17.

And the taste of it was as the taste of fresh oil. In Exod. xvi. 31. it is said to taste like *honey*; which the Jews thus reconcile, and, say if the manna was eat as it came down, it was as cakes of *honey*; but when dressed, that is, ground and baked, it was as the taste of fresh oil. They likewise say it had all manner of tastes, suited to the age and appetite of the person that fed thereon: Which observation seems to illustrate Exod. xvi. 18. *He that gathered little had no lack.* All which sets forth the graciousness, sweetness, and refreshing fulness of the Lord Jesus, as the manna of life, the provision and delicious food for his church in her wilderness journey. [End of the twelfth journey.]

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Ver. 17. — *And encamped at Hazeroth.*] Eight miles from Kibroth-hattaavah, and one hundred and eight miles from Jerusalem. *Hazeroth* signifies *palaces trembling*, or *fearful division*, which happened at this encampment between Aaron, Miriam, and Moses, about his marrying an Ethiopian woman. See Exod. ii. 35. xii. 1.

And Miriam and Aaron spake against Moses, because of the Ethiopian woman which he had married; for he had married an Ethiopian woman.] This must be a grievous trial to him: Miriam a prophetess, and Aaron a priest, her brother, both unite to speak against Moses their brother, the prophet and servant of the Lord, on account of his marrying an Ethiopian woman. Some have thought that Moses married the daughter of the Ethiopian king; but it seems to be no other than Zipporah his wife, who, though not a native of Ethiopia, was of Midian, which was near the eastern part of Ethiopia, Exod. ii. 16, 21. But it was not so much on account of the marriage, as with her taking too much upon her, or paying too little reverence to Miriam, who was a prophetess. But the Lord was angry with them for speaking against Moses, and probably the more so because Moses was, as a Mediator, a type of Christ, so his marriage with an Ethiopian woman may be a figure of Christ's marriage with the gentile church, of Ethiopian sinners; see Psalm lxxxvii. 4. [End of the thirteenth journey.]

Ver. 18. — *And pitched at Rithmath.*] Eight miles from Hazeroth, and one hundred and twelve miles from Jerusalem. *Rithmath* signifies *binding*, and it was here that the whole congregation were bound in unbelief and rebellion against the Lord, and said, *Let us make us a captain, and turn again into Egypt*, which renders it a lively figure of the children of God, who are at times bound up in unbelief, because they look more at the discouragements that appear than at the power of the Lord

Lord and the faithfulness of his word, as engaged for them, see *Exod. xiv. 2, &c.* *And all the children of Israel murmured against Moses, and against Aaron*, in which respect it was a figure of the church, or of a believer in a weak infantine state of faith, as it either expects the blessings of the gospel to be near, or the way to enjoyment of them smooth and easy : But when it finds *mountains, enemies, Canaanites, and giants* in the way, and takes a view of its own weakness ; then the poor weak believer thinks that it is impossible that he should ever come to the land of Canaan, and enjoy the free flow of gospel-grace in the streams of life and salvation ; and under this view, finding such a weight of guilt, distress and sorrow, attended with such difficulties, wishes he had died in the wilderness. We think the children of Israel were a murmuring rebellious people, which is true ; but if we were placed in their situation we should have experienced the same murmuring hearts.

And let us return into Egypt, which was a figure of the power of unbelief in driving our hearts away from God : For when we think that Jehovah's promise fails, and nothing but great difficulties appear before us, how does the enmity of our nature rise, and our souls sadly depart from God ? Observe the rebellion of our hearts and also the unaccountable steps of unbelief :

Let us return into Egypt. Could they expect Moses to be their guide, or Aaron their priest, or Joshua their commander, or the manna to fall from heaven, or the rock to flow with water, or the sea to divide, or the conducting cloud to go before them ? or in short their enemies the Egyptians to forgive them, through whom their king and army were drowned, and their first-born slain ? O the madness and folly of unbelief ! And yet, alas, how doth this folly overtake us :

Observe the triumph of Caleb's and Joshua's faith in the power of God, *If the Lord delight in us, then he will bring us into this land.* Caleb and Joshua were men of another spirit, and as such they were typical of such ministers who are able ministers of the New Testament,

and stand fast in the liberty of the gospel; and, like CALEB and JOSHUA, fix all their hopes, triumphs and expectation upon God's love and complacency in his people; saying, If the *Lord delights in us*, he will bring us to enjoy all the blessings he has promised: Thus we see that the Lord's complacency in his people is the immoveable foundation of the fulfilment of all his promises; so then it is no matter how great our difficulties are, how many our enemies, if the Lord delight in us, the inheritance and possession will follow.

The description which Joshua and Caleb give of the land is in the original very remarkable: The ten spies said, *It was a land flowing with milk and honey, and this is the fruit of it*; but Caleb and Joshua said, *It is an exceeding good land*, which in the original is *superlatively good,—exceeding, exceeding good,—good beyond expression*; a lively figure of the good, the exceeding and superlative good of the gospel, containing the good-will of God, and the *unsearchable riches* of Christ; for the love of Christ *passeth knowledge*. [End of the fourteenth journey.]

Ver. 19. — *And pitched at Rimmon-parez.*] Six miles from Rithmah, and one hundred and eight miles from Jerusalem. *Rimmon-parez* signifies an *elevation-breach, or tribulation for elevation*; which appears to have been the case of the children of Israel; for at this encampment the Lord made a great breach upon them.

As it was here for their unbelief and murmuring the Lord told them, that they should know his *breach of promise*, Numb. xiv. 34. not of his *word, promise, oath* and faithfulness, that is impossible, see Job xxiii. 13. Psalm lxxxix. 34. Heb. vi. 18. But of their expectation; as they expected to enter the land of Canaan, but that generation did not, but died in the wilderness. The learned Dr. Gill observes, it should be read, *ye shall know my breach*; that is, upon your persons and families, which came to pass at this encampment, Numb. xiv. 45. and may denote that *tribulation* the soul has for
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elevation, first in a spiritual sense, when the soul hath, through the blessings of the Holy Ghost, an elevation of faith over *sin*, *death* and *HELL*, by the victory of Christ's *resurrection*, *righteousness* and *power*, being risen with him and seated with him in heavenly places in Christ Jesus. Secondly, when it is *elevated* with love to Christ, that no name is so *dear*, *sweet*, *precious*, *valuable* and *lovely* as the adorable name of *JESUS*, no object so *glorious*, no presence so *desireable*, no smiles so *sweet*, no joy so *great*, as the joy of his salvation and the light of his countenance, saying with the spouse, *If ye see him whom my soul loveth, tell him that I am sick of love*: Yet for this *elevation* how often has the soul deep *tribulation*, when it finds a change in its frame and affection, then it is ready to think its joys were a deception, that its triumphs were a delusion, and its hopes a mere fancy, and is so cast down thereby, that the Christian *refuseth to be comforted*; because it had not those elevations of joy constantly abiding upon the mind, till the Lord is pleased to *wean it from the breasts* of sensible enjoyments, and lead it to center its faith and rest its hope upon the unchangeable settlements of *JEHOVAH's* love, his *Oath*, his *covenant*, his *perfections*, *power* and *promise* for its establishment, safety and abiding security, viewing his *life*, his *peace*, his *righteousness*, *grace* and *glory hid with Christ in God*, &c. [End of the fifteenth journey.]

Ver. 20. — *And pitched in Libnah.*] Six miles from Rimmon-parez, and one hundred and four from Jerusalem. *Libnah* signifies *whiteness*, or *frankincense*: In which respect it may be figurative of the church, who are the true Israel of God, being made white, purified, and cleansed by the blood of Christ, *which cleanseth from all sin*; which made David say, *Wash me, and I shall be whiter than snow*. And as it denotes *frankincense*, which was a chief ingredient in the perfume of incense under the law, and that incense represents the fragrancy and supplication of the spirit of prayer, *like pillars of smoke*.

perfumed with myrrh and frankincense, Cant. iii. 6. O how happy is it for the Christian to enjoy a spiritual purification by the blood of Jesus, and a spiritual favour by the spirit of Jesus. [End of the sixteenth journey.]

Ver. 21. — *And pitched at Rissah,*] Six miles from Libnah, and one hundred miles from Jerusalem. *Rissah* signifies *dropping upon*, or *softening*; in which respect it may be figurative of the most rich and precious blessings of the gospel, which are set forth under the lively ideas of the *dropping of rain* and the *falling of dews*, Psalm lxxii. 6. Hosea xiv. 5. As the rain drops plentifully and abundantly for making the earth fruitful, and as the dews descend to spread refreshing life upon the fruits thereof, so the rain of divine grace and the dews of covenant blessings enrich the church with fresh life, fruitfulness; and joy; and the happy effects thereof are found in the enjoyment of a tender conscience, a purified mind, and a heavenly frame. [End of the seventeenth journey.]

Ver. 22. — *And pitched in Kehelathah.*] Which was six miles from Rissah, and ninety-two from Jerusalem. Kehelathah signifies, *he hath gathered or assembled together*: In which respect this journey of the children of Israel may be typical of the Lord's gathering of his people in Christ, in the covenant of grace, in the arms of his love from *everlasting*; for as Jehovah's love is free, incomprehensible and glorious, so it is sovereign in the fixation of it, which sovereign act, is called in scripture the *election of grace*, or *electing love*, which love in all its glories, riches and unsearchable treasures was fixed upon them in Christ, 2 Tim. i. 9. for they were always *loved, chosen* and *blessed* in Christ, Eph. i. 3. which act of *electing love* may properly be said to be a gathering of them in Christ, as their head of life, safety and security, out of the pure mass as *vessels of honour*, for *electing love* is neither more nor less than an immanent act.

act of Jehovah's favour fixed upon his people, and gathering them in Christ, as heirs to the grace which he had settled upon them, above all the considerations of the being of sin, as they stood gathered in Christ, as his *jewels*, his *treasure*, his *inheritance*, his *portion*, his *peculiar people*, they dwelt alone in the bosom of his love, that when sin had brought destruction upon mankind, and they, by virtue of their union to Adam, their nature-head, sunk in sin, and lost their perfection and purity as creatures; yet they lost not their interest in the *election of grace*, that stood secure like the *throne of God*, because they were gathered in Christ before sin had a being, and therefore above all possibility of being lost by sin. And they are likewise gathered to Christ by regenerating grace and a living faith, to know him, trust in him, love him and obey him. Mr. Bromley, in his treatise on these journeys, observes that the word *Kehelathab* signifies an earnest assembling together to worship God; which may likewise denote the church being gathered together in love, union, and fellowship, to adore, reverence, and praise the Lord, in maintaining the honour and ordinances of his house. [End of the eighteenth journey.]

Ver. 23. — *And pitched in mount Shapher.*] A mountain in the deserts of Arabia, four miles from Kehelathah and eighty-eight from Jerusalem. *Shapher* signifies *beauty*, *comeliness*, *pleasantness*, or a *sweet trumpet*: Which first may point out the beauty and glory of that grace that has gathered the church in Christ from everlasting, Eph. i. 3. and to Christ in time, Eph. ii. 13. likewise, to hear his word, embrace his ordinances, and to walk in his ways. Secondly, by *pleasantness* may be denoted that solid joy and comfort which the soul under divine grace takes in hearing the word of God, in adoring the riches of divine grace, and feeding his faith, hope, and expectation upon the glory of the divine promises. Thirdly, by its signifying a *sweet trumpet* it may denote the *joyful sound*, as the sweet gospel-trumpet

trumpet of pardon, peace, and salvation, which is sweet to hear, sweet to the taste, and satisfying to the mind. [End of the nineteenth journey.]

Ver. 24. — *And encamped in Haradah.*] Four miles and a half from Shapher, and eighty miles from Jerusalem. *Haradah* imports *great fear* : Which may be figurative of the manifold fears that the Christian labours under, lest his faith should not be true, or his experience real, as he often finds such weakness of faith, darkness of understanding, and wanderings from God. That he finds, like the children of Israel, that his experience removes from *Shapher*, a place of *sweetness* and *pleasantness*, to *Haradah*, a place of *fears* and *trembling*. [End of the twentieth journey.]

Ver. 25. — *And pitched in Makheloth.*] Four miles from Haradah, and seventy-two miles from Jerusalem. *Makheloth* signifies *churches*, or congregations : In which respect this residence may be figurative of the various churches and congregations of the Israel of God, under the many denominations which they bear ; that though there may be differences in some circumstances, yet all are true believers, *who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*, these are the true Israel of God. [End of the twenty-first journey.]

Ver. 26. — *And encamped at Tabath.*] Four miles from Makheloth, and sixty-eight from Jerusalem. *Tabath* signifies *lowliness of mind*, or *contrition* : In which it may be figurative of the threefold contrition that attends the Christian : First, there is a legal contrition, which ariseth from a sense of guilt, and distress of mind ; likewise from an apprehension of wrath and hell on the account of the guiltiness of his own soul. Secondly, There is an evangelical contrition, or melting humiliation of mind, which ariseth from a view of boundless mercy, pardon and forgiveness, and particular interest

terest therein, under the sealings of the Holy Spirit of promise; then the Christian looks upon him whom he hath pierced and *mourns*, as the true and evangelical tears of repentance flow from the *eye of faith* fixed upon a *bleeding Jesus*. Thirdly, There is true contrition of soul that flows from reflex acts of faith, under a sense of our ingratitude for mercies received, the vileness of our natures, and the unfruitfulness of our lives. [End of the twenty-second journey.]

Ver. 27. — *And they pitched at Tarah.*] Four miles from Tahath. *Tarah* signifies *perception, breathing, refreshment, or sensation*: In which respect it may be figurative of that perception or understanding that the Christian has of the love of God, the person of Christ, and the teachings of the Holy Ghost, as revealed in the Bible. As the word *Tarah* comes from a root which signifies, to make of quick understanding. Secondly, As it denotes *sensation*, it may point out that sweet sensation the Christian enjoys of the glory of God's love, of his interest therein, and enjoyment thereof, as his portion, his inheritance, and treasure. By *refreshment* it may denote the happiness of these sensible enjoyments of the love of God, as it is a taste of heaven, it strengthens the believer's faith, encourages his hope, and inflames the soul with love to God and spiritual things. [End of the twenty-third journey.]

Ver. 28. — *And pitched in Mithcah.*] Four miles from Tarah, and fifty-six from Jerusalem. *Mithcah* signifies *sweetness*: Which may prefigure the sweetness of God's love, his presence, his word, his ordinances, and his ways, when the soul is led to take up its residence therein; or it may denote the sweetness of communion with God, and the soul's feeding by meditation upon the sweetness of God's word, *How sweet are thy words unto my taste, yea, sweeter than honey to my mouth*, Psalm cxix. 103. [End of the twenty-fourth journey.]

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Ver. 29. — *And pitched at Hashmonah.*] Eight miles from Mithcah. *Hashmonah* signifies a *still distribution* or *gift*: Which may be figurative of those still distributions of divine favour which God gives his people when they have not those sweet sealings and demonstrations of his love; as the sealings of God's love are a feeling powerful evidence and demonstration of an interest therein: But when there are not these sealing evidences, there are still distributions of mercy from day to day, which maintains *a looking for the mercy of our Lord Jesus unto eternal life*, Jude, ver. 21. And as the word signifies a *gift*, it may point out a desire for mercy, a waiting and anchoring of all our hope upon pure mercy being *God's gift*, which will surely end in eternal life, Rom. vi. 23. [End of the twenty-fifth journey.]

Ver. 30. — *And encamped at Moseroth.*] Thirty-two miles from Hashmonah; which signifies *bonds*, *chastisements*, and *instruction*, and may be figurative of the many bonds and afflictions the Christian meets with in his wilderness-journeys or encampments: Sometimes he is bound in circumstances, and sorrow, and fear: at other times he is bound in his soul, namely, in prayer, in hardness of heart, in unbelief, in stupidity, and darkness of mind: And he is likewise under the chastising hand of God, which is often is for sin, ingratitude, and an unbecoming walk before the Lord: Yet sometimes chastisements may be purely for the exercise of faith in the power, faithfulness, and promise of God under trying dispensations; this seems to have been Abraham's and Job's case, and these chastisements are for our instruction in the beauties of providence, in the glory of the covenant of grace, in bringing us nearer to the Lord, and in honouring his name in our walk and obedience. [End of the twenty-sixth journey.]

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Ver. 31. — *And pitched in Bene-jaakan.*] Which was twenty-four miles from Moseroth, and ninety-six miles south of Jerusalem. Bene-jaakan signifies *pressing tribulation*, as a cart is pressed with sheaves. In which respect it may be figurative of the manifold and pressing tribulations that the children of God are called to bear in their wilderness-journey to the heavenly Canaan: sometimes they are under such pressing tribulation in circumstances they know not what to do, whereto flee, nor what course to take; for they are pressed with trials like a cart with sheaves in harvest. At other times they have pressing tribulation of soul, such darkness and deadness that they are ready to give up their hope. *As many as I love, saith Christ, I rebuke and chasten*; Rev. iii. 19. Thus Abraham, Noah, Job, David, and all the prophets and apostles of the Lamb found *that through much tribulation they entered into the kingdom*; and this is the way we must by divine grace go, for are we better than they? no, in no wise: *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*, Heb. xii. 10. [End of the twenty-seventh journey.]

Ver. 32. — *They encamped in Hor-hagidgad.*] Twenty miles from Bene-jaakan, and a hundred and twelve miles from Jerusalem. Hor-hagidgad signifies a *pleasant place*, or the *hill of felicity*: Which may prefigure the great designs that the Lord has in leading his people through deep tribulations, great distresses and sorrows, namely, to bring them to the exalted heights of felicity contained in his love, favour, and good will to them, as *the sure mercies of David*. [End of the twenty-eighth journey:]

Ver. 33. — *They pitched in Jotbathab.*] Twenty miles from Hor-hagidgad, and one hundred and thirty-two miles from Jerusalem. Jotbathab signifies his *goodness*, in the Hebrew his *good-goodness*; which the apostle calls his *good-pleasure*, and the *good-pleasure of his will*, Eph. i. 5, 9. and the angels stile it his *good will*
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towards men : Which renders it a lively figure of the Lord leading his people even by trials, afflictions, and tribulations, to take up their residence in his great goodness and loving-kindness, as it is revealed in his word, unfolded by his providence, and sealed by his Spirit ; which is that *good-goodness* that the Christian desires to be led into day by day, by every providence, trial and tribulation ; for then alone is the Christian happy, contented and blesteth the Lord for every trouble, when his soul is brought to rest and dwell in his *good-goodness*, as it is the fountain life, spring and supply of all good. [End of the twenty-ninth journey.]

Ver. 34. — *And encamped at Ebronah.*] Twenty miles from Jotbathah. *Ebronah* signifies *passing over, weeping with strong intercession* ; Which may prefigure the strong desire of the soul to pass over from distress, trouble, and tribulation, to the enjoyment of the Lord's goodness and loving-kindness. Weeping and intercession may denote the ardent desires of the Christian, expressed by prayer and supplication, for the enjoyment of the blessings of his goodness, as the Lord saith, *They shall come with weeping, and with supplications will I lead them*, Jer. xxxi. 9. [End of the thirtieth journey.]

Ver. 35. — *And encamped at Ezion-gaber.*] Twenty-eight miles from Ebronah, and one hundred and seventy-four miles south of Jerusalem. King Solomon made his navy of ships here, which he sent to Ophir to fetch gold, 1 Kings ix. 16. *Ezion-gaber* signifies the *counsel of strength*, the *strong man*, or the *strong and mighty one* : In which respect it may be figurative of the Lord Jesus Christ, who is the *strength of Israel*, the *wonderful* or *strong counsellor*, the man of God's right hand, made strong for himself, the MIGHTY ONE, *that speaks in righteousness, mighty to save*. The *counsel of strength* may denote the firmness, strength, and stability of the *counsel of peace that was between them both*, the Father and the Son, being built upon infinite faithfulness, ratified

ratified by oath, and sealed by Christ's precious blood. The strong Man may denote the power and authority of the Man Jesus in union with God : As such he is the *God-man*, or the *GLORY-MAN*, made strong by this near union of the divine and human natures in one *person*, and therefore he will ever appear the *mighty one*, *mighty to save to the uttermost*. [End of the thirty-first journey.]

Ver. 36. — *And pitched in the wilderness of Zin, which is Kadesh,*] Forty-eight miles from Ezion-gaber, and one hundred and twenty miles from Jerusalem. Zin signifies *sharp*, or *thorny*, and it was at this encampment that Moses and Aaron had the sharp trial of their sister Miriam's death, and the people's sore and grievous murmuring against the Lord and against them ; see Numb. xx. 1, &c. Here Moses spake unadvisedly with his lips, and for not sanctifying the Lord he was not allowed to enter the land of promise. *Kadesh* signifies *sanctification* ; which often denotes *inward purity*, *spirituality*, and a mind purged from dead works ; but here it points out that reverence, honour, faith, and obedience which God requires as the acknowledgement of his power in his word ; for we find that the Lord said to Moses and Aaron, *Ye believed me not to sanctify me*. [End of the thirty-second journey.]

Ver. 37. — *And pitched in mount Hor.*] Forty-eight miles from Kadesh, and eighty-eight miles from Jerusalem. Aaron died upon this mount : See Numb. chap. xx. 28. Arad the king of the Canaanites here broke in upon the Israelites, and took some of them prisoners. From mount Hor the country of the Canaanites was called Hormah, which denotes *utter destruction*, and may point out the final death of sin, and the utter destruction of all the Canaanites and corruptions of our nature, by Jesus the victorious *Captain of salvation*. [End of the thirty-third journey.]

Ver. 41. — *And pitched in Zalmonah.*] Twenty-eight miles from mount Hor, and eighty miles from Jerusalem. *Zalmonah* signifies a *gift*, or *shade* or *shadow* : In which respect it may be figurative of that victory over the corruptions of our nature ; which victory is the gift of God : And the *shade* may denote that sweet shade of peace and tranquillity that the soul hath under every fresh victory by faith in Jesus. Likewise it may point out the delight the Christian takes in dwelling under the shadow of Christ's presence, blood, and righteousness ; that as a shade or shadow is cooling, refreshing, and delightful to a weary traveller, so is the interposing shade of our divine Immanuel : *I sat down under his shadow with great delight, and his fruit was sweet to my taste*, Cant. ii. 3. [End of the thirty-fourth journey.]

Ver. 42. — *And pitched in Punon.*] Twenty miles from Zalmonah, and sixty-four miles from Jerusalem. signifies a *high-place*, or *pinnacle*, or *beholding*. Moses here lifted up the brazen serpent in the wilderness, which was upon an high and conspicuous place in the camp of Israel, that the children of Israel which were bitten by the fiery serpents might the more easily see it *and live* ; for it is written, *They that beheld the serpent of brass lived* : In which respect it may point forth Christ's being lifted up in the gospel, or the exaltation of his name, person, and salvation upon the high-place or mountain of Zion, that whosoever looketh to him, or believeth him, might *not perish, but have eternal life*. [End of the thirty-fifth journey.]

Ver. 43. — *And pitched in Obobh.*] Twenty-four miles from Punon, and fifty-six from Jerusalem. *Obobh* signifies *bottles*, or *desires* ; and here the children of Israel filled their bottles *with water* ; the place was therefore called a place of *desires* ; as the bite of the serpents had left a thirst upon them ; which may render it figurative of the thirst of the soul under a sense of sin,
and

and signify that the place of the springs of mercy, or the place where they may find supplies of the water of life, is a *place of desires*, Psalm lxxxiv. 1, 2. [End of the thirty-sixth journey.]

Ver. 44. — *And pitched in Ije-abarim.*] Sixteen miles from Oboth, and fifty-two miles from Jerusalem. *Ije-abarim* signifies a *congregation*, or *passage* : In which respect it may be figurative of the congregation of Zion, and of the true Israel of God, and of the *church of the first-born, who are written in heaven*. *Ije-abarim*, signifying a *passage*, may denote the desire of the church to enjoy the gospel or ministerial passage through this wilderness ; likewise a safe and happy passage through Jordan's streams to the heavenly Canaan. [End of the thirty-seventh journey.]

Ver. 45. — *And pitched in Dibon-gad.*] Sixteen miles from Ije-abarim, and fifty-two miles from Jerusalem, *Dibon-gad* denotes the *abundance of understanding*, or the *building of happiness* : In which respect it may be typical of the enlarged understanding of the children of God in the deeps of providence and the mysteries of grace, in the person of Christ, in the preciousness of the promises, and the glory of the ordinances of his house, and of the renewed obligations which they are under to live to his praise. Its denoting the *building of happiness* may be typical of the happiness, joy, and consolation of the children of God being built up by the Holy Ghost *in their most holy faith*, under the ministration of the word of God. [End of the thirty-eighth journey.]

Ver. 46. — *And encamped in Almon-diblathaim.*] Sixteen miles from Dibon-gad, and forty miles from Jerusalem. *Almon-diblathaim* signifies *hidden* : In which respect it may prefigure the spiritual *hidden* life of a Christian, which is hid intirely from the men of the world, because the God of this world has blinded their eyes. It is likewise often hid from their own view and apprehension, and it is happy for them that it is hid,
namely

namely, in *Christ*, in the covenant of grace, in the counsels of God, and in all the purposes and promises of his love ; for *when Christ, who is their life, shall appear, then they shall also appear with him in glory*, Col. iii. 4. [End of the thirty-ninth journey.]

Ver. 47. — *And pitched in the mountains of Abarim.*] Which was a range of mountains ; one part was called *Nebo*, and the top of that *Pisgah* : It lay near mount *Peor*, over-against *Jericho*, and was sixteen miles from *Almon-diblathaim*, and thirty-two miles from *Jerusalem*. *Abarim* signifies *passing over*, or *passages*, so called from the passages over *Jordan* that lay near to it : Which may be figurative of the many passages and ways in providence, through which the *Israel of God* are brought to go over the *Jordan of tribulation* to their heavenly *Canaan*. Many, like the children of *Israel*, stay long at *Abarim*, that is, at the passages, before they go over all their tribulations, to that rest that remains for the people of God. [End of the fortieth journey.]

Ver. 48 — *And pitched in the plains of Moab, by Jordan, near Jericho.*] *Jericho* was sixteen miles from *Abarim*, and *Jordan* was the name of a pleasant river, which divided the land of *Galilee* from *Judea*. The *Israelites* were to pass over *Jordan* to the land of promise ; and as it denotes a *going down*, it is a lively figure of the passage the Christian takes through the wilderness as often bowed down under the troubles and trials that he meets with. *Jordan* likewise signifies a *river of judgment*, as it is a figure of death, which came by sin, and on account of sin we have the river of *Jordan* to pass over before we can enter the heavenly *Canaan*. But let us remember that it is in the plains of *Moab*, which signifies a *father* ; there we shall say, ‘ My father, my God ;’ for this God is our God for ever and ever, and will be our guide unto death. *Jordan* was near *Jericho*, which signifies a *sweet-smell* : There we shall find the *sweet-smelling savour* of *Christ’s death*, Eph. v. 2. which will make

make our passage sweet, safe, and triumphant over death itself : *O death, where is thy sting ?* [End of the forty-first journey.]

Ver. 49. ——— *And they pitched by Jordan from Beth-jesimoth.*] As the children of Israel pitched by the river of Jordan, which divided them from the land, in this respect some think that Jordan was figurative of the valley of death, the Christian's last passage to glory. *Beth-jesimoth* signifies a *cause of desolation*, or the *laying up of stores* : Which may be figurative of the *grave*, the house appointed for all living, and of the dissolution of the *body* by worms : And it may be figurative of the final dissolution or destruction of the body of *sin and death* : And as the word signifies *laying up of stores*, it may be figurative of those stores or treasures of comfort laid up in the covenant of grace in a dying hour for the children of God, when they shall fear no evil, and depart from the shades of grief and sorrow to the realms of glory, Psalm xxiii. 4. John xiv. 3. [End of the forty-second journey.]

Remarks upon the Lord's love to his people, and his tender care of them : First, by the pillar of the cloud by day, and the pillar of fire by night, *And the Lord went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people, Exod. xiii. 21, 22. For the Lord is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard and live, Deut. iv. 31, 33.* This pillar of a cloud and a pillar of fire were a standing emblem of the Lord's presence with his people ; as when the pillar of the cloud moved before them, they marched forwards by days ; and when the pillar of fire moved by night, the people moved forwards
by

by night; and as it did not depart from them by day nor by night, it was a lively emblem of God's being perpetually the church's guide to lead them through all the changes of providence and various frames of soul, till he brings them to Canaan's land. As the apostle expresseth it, *God was with the church in the wilderness forty years.*

Note, first, When Israel, that is the church, came first out of Egypt, she is styled by the Holy Ghost *a child*, Hof. xi. 1. denoting her weak infant state; therefore the Lord did not put her off with a bare promise, but gave her the most strong and full demonstration of his presence and power; as a child will not be put off with the promise of the *breast*, but must have it and enjoy it: So the church being weak like a child, the Lord afforded a visible sign of his presence, namely the *pillar of a cloud*, and the Lord is said to be in the *cloud*. Not that we are to suppose God confined in a cloud; no, his immensity, omniscience, and omnipotence, fill *heaven, earth, and hell*; but the cloud was his residence for direction to Israel through the pathless wilderness, as it shone with peculiar brightness and glory: And this is the glory of the Old Testament, that it had many glorious appearances of the great God in a very familiar way.

Note, secondly, This cloud was a figure of Christ: Hence it is called, The Lord their God's *going before them*, Deut. i. 31, 33. which points out Christ the leader of his people, Hof. xi. 3, 4. *Taking them by the arms and teaching them to go: I am, saith he, the way, the truth, and the life; the way to walk in, the truth to walk by, and the life to walk with.* And as the cloud led Israel through unknown ways safe to Canaan's land, so Christ is the sure guide to the soul through all the unknown paths of providence and grace to glory. And as the cloud moved without any human assistance (because Jehovah dwelt therein) so the Lord moves in his love without any human concurrence in the dispensations of his providence and operations of his grace for the salvation of his

his chosen. And as some observe this cloud was like a pillar or monument, the broad bottom of which covered the whole camp, Psalm cv. 39. it was a lively emblem of the monument of his love to his church ; and as this cloud had a singular glory or brightness peculiar to itself, it was a figure of Christ as the *glory of his people Israel.*

Remark the third. The usefulness of this cloud appears, in that it not only protected the Israelites from the Egyptians, but it likewise was a covering and a refreshing shade from the excessive heats which are peculiar to the deserts of Arabia from its climate and overflowing sands, which are so great, that it is reported that a *drove of camels, from a flow of wind, with their drivers, will be all buried and heard of no more.* Now the cloud covering the camp must be exceedingly refreshing to the tribes of Israel in such a situation ; in which respect it was a lively figure of the covering and refreshing shade of Christ's blood, righteousness, and atonement, while passing through this desert land. And as this cloud was so large as to cover (very probably) a million of souls, which undoubtedly took up twelve miles of ground, it renders it a lively figure of Immanuel's boundless love to his church. Rabbi Eliezer calls the cloud *the divine shekinah, the excellent majesty of God.* Thus we see that Israel saw the glory of the Messiah's days through the cloud, as it shadowed forth the *king of glory*, who was to come and tabernacle among them, whose presence is life, protection, and peace to the church ; on which account it is called the *cloud of the Lord*, Exod. xl. 38. because it was his residence or the medium of his presence with his people, so is the man Christ Jesus the medium of grace and glory to his church, Heb. i. 3.

Remark the fourth, namely, The Lord's love of delight to his people, For the Lord's portion is his people ; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye. As an

eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, Deut. xxxii. 9, 10, 11. *For the Lord's portion is his people; Jacob is the lot of his inheritance.* Which the bishops translation renders, *For the Lord's part is his people.* This is the reason why the Lord so early provided a portion or inheritance for the children of Israel in the land of Canaan; because they were his *part*, his *portion*, his *inheritance*, which he chose by lot for himself, or allotted to himself; whom he chose to be his special and peculiar people; for though all the world is his, he only has reserved a part for himself, which he separated from all the rest, and considers as his portion and inheritance, see Psalm xxxiii. 12. thus the spiritual Israel of God, as they are his people, whom he has chosen, taken into covenant, given to Christ, and are redeemed and saved by him; they are his *part* or *portion*, separated by distinguishing grace from the rest of the world; and are the inheritance of Christ, who is appointed heir of all things, and is an unalienable inheritance; and obtained by lot, or rather is measured out by a rod or line; by the line of electing grace, by which the church and people of God are circumscribed, marked out, and distinguished from others; and by the line, and rule of the sacred scriptures, which is the measure and standard of faith and practice, of worship and discipline to them. Note, How the Lord may be his people's portion, may be resolved by that fulness of happiness they enjoy in him and from him; but that his people should be his *portion*, O amazing! O matchless grace, and wonders of divine love! This can only be resolved into the richness of his grace and the great delights which he takes in his people; for he takes the same delight in them as he takes in himself, so that when he laid out the vast love of his heart upon them, it was in the highest DEGREE, how MUCH he could love them, how HIGHLY he could exalt them, and what GLORY he could bestow upon them; therefore he calls them his *portion*, his *jewels*, and the *riches of his inheritance*, the *dearly beloved of his*

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his soul. And as they ever were in the bosom of his love, so he doth for ever rest in his love to them, Zeph. iii. 17. which appears in that his *counsel*, his *covenant*, creation, redemption, and providence, the gift of Christ, and all the communications of his grace to his chosen, are but the expressions or out-breakings of the great love *wherewith he hath loved them*; nay, glory itself through all eternal ages will be but the out-let of that *vast love* that Jehovah took up in his eternal mind, to his people as his PORTION. *Herein is love, not that we loved God, but that he loved us*, 1 John iv. 10.

He found him in a desert land, and in the waste howling wilderness. That is, the Lord found Israel there; which some think may be understood of the wilderness in Egypt, Ezek. xx. 36. in which they were in a wilderness forlorn captive state, and out of which the Lord brought them; but rather by the desert-land here we are to understand the desert of Arabia, which was a *waste howling wilderness*, where there were neither trees nor grass, nor waters flowed, nor birds, nor *no man dwelt*; a place where nothing but want, misery, and distress appeared. In this situation *was the church in the wilderness*, Acts vii. 38: which renders it a lively emblem of our state of unregeneracy, and may be fitly compared to a *desert or howling wilderness* for its lost miserable state; in which state the Lord found us wandering like *lost sheep*, and so he finds all his people as considered under the fall, when he calls them by his grace; Eph. ii. 1, 2, 3. For being found does not imply here a *being found* by chance, but by appointment, and with the greatest delight, Hos. ix. 10. for some read the words, *He found him and supported him in a desert land*; which sets forth the provisions of his love, and the sufficiency of divine grace to supply all our needs, as Israel was supplied with manna, with bread from heaven, with water from the rock, with raiment, and refreshing shades from the cloud; so his spiritual Israel are supplied with heavenly manna, with the water of life, with the righteousnesses

of Christ, with the ordinances of his house, and with refreshing times from the presence of the Lord.

He led him about. That is, it was the pleasure of the Lord to lead his people by the way of the wilderness, and to continue their journeying therein for forty years, when, had it been his pleasure, he might have brought them to the land of Canaan in about ten days. But the Lord led them about for their murmuring and unbelief, Numb. xiv. 25. which renders it a lively figure of the sovereign pleasure of God in leading his chosen people from their spiritual bondage to the heavenly Canaan; for, was it his pleasure, he could immediately sanctify them, and make them meet for and take them to glory, but he is pleased, for his name's sake, to lead them in providence and in grace, to try their faith and love to his name, and to prove his own faithfulness and promise to them, according to his word. Though the words may be read, *He surrounded him, or compassed him about*, that is, with his love and favour as with a shield, and kept him therein as in a garrison; and this idea of the words seems most genuine, for the Lord is speaking of his kindness to Israel, and of his protection and tender care of them in the wilderness.

He instructed them. The bishops translation renders it, *He gave him understanding.* That is, in the mysteries of his will, in the designs of his providence, and in the methods of his grace by the glorious Messiah; in which Israel was instructed by types, shadows, and sacrifices: And this instruction points out the spiritual instruction that the Lord affords his people in the knowledge of themselves, and of the way of salvation by Jesus Christ, of the depths of his grace, and of the great obligations which they are under to live to his glory. The word in the original signifies, *He caused him to understand*; which still illustrates the Lord's love to his people.

He kept him as the apple of his eye. In the most careful and tender manner: The apple of the eye is an aperture, which lets in rays of light into the retina or chamber where the images of things are formed; this

is wonderfully guarded in nature, for besides the orbit of the eye, which is strong and bony, and the eye-lids, which in sleep are closed, to prevent any thing falling into the eye to disturb it ; and the eye-brows which are fringed with hair to break off the rays of light which sometimes would be too strong for it ; besides all these, there are no less than six tunics or coats to keep or preserve it. Thus Jehovah keeps his spiritual Israel, who are parts of himself, one with him, near and dear to him ; and about whom he sets *guard upon guard*, employs all his perfections as they are glorified in the death of Christ to secure them, and constantly watches over them night and day, and his promise of grace is to supply them, and keeps them from all evil and every enemy, and preserves them safe to *his kingdom and glory*.

And as the eagle spreadeth abroad her wings, taketh her young, beareth them on her wings. That is, spreads forth her wings when she flutters over her young to instruct them ; this she does in order to take up her young and carry them on her wings : It is said that eagles fly round their nest, and vary their flights for the instruction of their young ; and afterwards taking them on their backs, they soar with them aloft, in order to try their strength, shaking them off into the air ; and if they perceive them too weak to sustain themselves, they with surprising swiftness fly under them again, and receive them on their wings to prevent their fall : Thus the Lord's love to the people of Israel, his care of them, and his strength to bear and carry them shines forth, for he did bear them as on eagles wings, and carried and saved them all the days of old ; even Christ the angel of Jehovah's presence, see Isaiah lxiii. 9. And all this in a spiritual and evangelic sense may be expressive of the gracious dealings of God with his spiritual Israel ; teaching and enabling them to mount up with wings as eagles, to soar aloft in the exercise of faith, hope, and love, entering thereby *within the veil into the holiest of all*, and living in the constant and comfortable-expectation of heaven and happiness ; and of the Lord's taking his

his people up from the low estate in which they are, and raising them up to near communion with himself, bearing *them on his heart, in his hands, and on his arm*, supporting them under all their afflictions, and carrying them through all their trouble and difficulties safe to eternal glory and happiness.

REMARKS from the WHOLE.

But perhaps, Dear Reader, thou art ready to say, How shall I know that I am an heavenly traveller ?

I answer in a few inquiries, Hast thou ever seen thine Egyptian bondage ? Has the plague of sin in thy nature been ever revealed ? Hast thou viewed the *exceeding sinfulness of sin*, and the law in its perfection, purity, power, and spirituality, condemning thee for thine iniquity, the impurity of thy nature ? Hast thou found thy soul in *tribulation and anguish* on the account of sin ? Has the sound of mercy been precious to thy soul ? and the way of redemption through the sea of the Saviour's sufferings been dear to thee ? Hast thou been led to value the Saviour's sufferings, righteousness, and resurrection, as the only foundation of thy hope, rest, refuge, and peace of thy mind, and been brought from *Rameses*, that is, from the thunder of *mount Sinai* to *Succoth*, that is, to the covering blood and righteousness of the Lord Jesus ? Has the heavenly manna been sweet to thy soul, food for thy hungry mind ? Hast thou found thy soul replenished and satisfied therewith ? Is it the desire of thy soul to hear of him, to commune with him, to enjoy his presence, and feel his *BANNER over thee to be love* ? Then thou art an heavenly traveller, one that is going to glory, and art in the high-road to heaven.

Hast thou not been led to pitch at *Etham*, that is, to the perfection of safety, security that there is in Christ's person, blood, righteousness, and love to poor sinners, is not this thy perfection, thy life, thy all ? And hast thou not been led from thence to pitch at *Pi-bahiroth*, that

that is, in great straits and trials, both of body and soul? and there thou hast seen delivering mercy appear for thee. Then why, soul shouldest thou fear being an heavenly traveller? Since the Lord hath led thee to drink of the waters of *Marah*, that is, waters of bitterness, which is a mark of his love, and thou hast seen *Christ the man of sorrows*, cast into these waters for thee, if so, Then why, O soul, art thou afraid?—Remember that delivering mercy does not prevent returning wants, straits, and trials for the Lord often delivers his people out of one trial to bring them into another, and yet all is in love, for the trial of their faith, that they may enjoy the *sure mercies of David*; for, he often calls them to cast their faith at a venture upon his word, when all reason fails them; but in such case, divine faithfulness will never fail thee, though thou art called to trust an absent God, to wait for *mercies reserved*, and to believe things impossible to sense and reason, thy hope shall not be *ashamed*; for God will invert the order of nature, that is, he will open a way *through the sea*, and *rivers in high places*, but he will make his promise shine to thy soul, see *Isaiah xli. 17, 18.*

Perhaps thou art ready to say, I hope my soul hath pitched at *Etham*, that is, in the perfection of the love of God, and in the perfect righteousness of Jesus, as my standing hope and security for heaven. In this my soul delights, and with sincerity I can say, I delight to hear of Christ in his *name, person, glories* and love; for it is his great mercy, promise, and grace, that is my hope, it is here I dwell, it is here my soul resides; but I fear I am not an heavenly traveller.

Why, soul, doth thou fear? Hath not the Lord led thee to *Dophkah*, that is, to the place of supplication and prayer, for his presence, love, and power, and from thence to *Alush*, that is, to see that the *heaven of grace* shall never die, but diffuse itself a-fresh with life and vigour, from Christ thy vital head of life: And from thence hath not the Lord led thee to *Libnah*, where the desires of thy soul hath ascended to heaven like *pitch*

lars of smoke, perfumed with *myrrh and frankincense*, that is, with all the odours and flavours of the Holy Ghost, for more strength, grace, peace, life and liberty. Then why, poor soul, shouldest thou question Christ's love to thee.

Hast thou any reason to question his love to his elect, to the angels *around the throne*, to the saints in *glory*? Perhaps thou art ready to say no: Yet thou hast the same reason, if any reason can be found to question his love to them as thou hast to thee. How doth thou know that he hath loved them? 'If you say by his word.' What dost thou believe his word concerning them, and not concerning thyself, when the same word that reveals his love to them, reveals his love to thee, see Isa. xliii. 1, 4. xxv. 44. 22.

Hast thou not likewise been led to pitch at *Mithcah*, that is, in the sweetness of God's love, as it is displayed in the volume of the book, that no *sweetness* hath been so *sweet* to thy soul, no joy like that to thy mind, no pleasures like communion with thy God, no residence like the bosom of thy *beloved*. What, and yet doubt, and art afraid thou shalt never arrive at heaven? What shall I say to thee, would thou not think it strange for the saints in glory to doubt their Saviour's love to them? And why not then as strange for thee, for can he love them more than he hath loved thee, Jer. xxxi. 3. Zeph. iii. 17.

But perhaps thou art ready to say, I am *vile*. So were they; but I am oppressed, 'so were they;' but I am full of unbelief and hardness of heart, 'so were they;' but I am tempted, troubled, and distressed on every side, 'so were they;' but I find such deadness, darkness, and distraction, 'so did they.' I find I want a heart to duty, a heart in duty, a heart to love, a heart to praise, a heart to pray, 'so did they.' I find I want mercy, life, peace, and righteousness every moment, 'so did they.' But, alas, I am all weakness, wants, and miseries, 'so were they.' Yet the heirs of righteousness and the children of God, Rev. vii. 14.

Therefore

Therefore, poor soul, as it is impossible thou canst want more than they wanted, then there remains no ground of doubt for thee. What if thy sins are *multitudes*, thine *iniquities* without number, thy *transgressions* like the hairs of thine head, why should these distress thee? Since it is the Saviour's work to pardon thine, alone to praise, and it is all one with him to pardon thy ten thousand times ten thousand sins as ONE, see Isaiah iii. 18. xliii. 25. Canst thou take a view of the complete salvation, that hell is subdued, death is conquered, that sin is finished, that the law is fulfilled, that justice is satisfied, God glorified, *and yet doubt?* When a view of these things affords such a confidence of soul, and such a sure foundation of salvation; what can make thee thus afraid? Is it thy wants, thy boundless wants, that thou standest in need of the comfort of every blessing, of every promise, of every good word in the book of God, that thou wants righteousness, life, peace, and pardon? So did *Abraham*, and yet did not doubt, but *was strong in faith*. So did *David*, and yet *praised the Lord*. So did *Mary Magdalen*, yet *loved much*. So did *Paul*, yet knew *in whom he had believed*. So that wants are no arguments, for doubts but for faith. The more then, poor soul, are thy wants, the more faith the Lord will give thee; for if thou hadst no misery, were would be the glory of the Saviour's mercy? And if thou hadst no wants, thou couldst not be saved by *grace*. If thou hadst no weakness, where would be the glory of his power? If thou hadst no iniquities, were would be the glory of Christ's blood, love, and atonement, in thy salvation.

So that it makes no alteration (in the matter of salvation) how many are thy wants, trials and tribulations; unless thy wants are greater than Christ's fullness, thy trials greater than his strength, thy tribulations more than his consolations: If so, then go on and doubt; but if not, *O ye of little faith, wherefore dost thou doubt.* For no soul can possibly perish that has any love to Jesus and his salvation, for it is only

those that will have none of Christ that perish ; therefore it is no presumption for a poor perishing soul to say, *My Lord and my God.*

But it may be thou art ready to say, the Lord has led me to *Haradab*, a place of *great fear*. What then poor soul thou art yet right ? for this was the way the Lord led Abraham, Gen. xii. 11. and Isaac, Gen. xxvi. 7. and Jacob, Gen. xxxii. 7. Job iii. 25. and David, 1 Kings xxiv. 14. but then remember it was not fear of interest, but fear of life, that distresses them, which shews that there may be true faith ; nay, faith of interest in that soul when there is many fears of this nature. So that thy fears and the changes of thy lively spiritual frames, make no change in the love of God to thee, Isaiah liv. 10. Mal. iii. 6.

Has not thy soul been led to *Hashmonah*, that is, to enjoy the still distribution of mercy falling from heaven like a dew upon thee, from day to day, time to time, though it may be thou hast not enjoyed the seal of assurance of faith. Yet as the least drop of *rain is rain*, or the least *grain of gold is gold*, so the least measure of grace in thy soul is glory begun. And thou mayest neither in life nor death, enjoy no more than the *still distributions of mercy*, yet they will safely land thee in glory. But how shall I know that I enjoy the *dropping dews of mercy* ? I answer, Does thy soul seek for mercy ? Admire the way of mercy through Christ. Art thou waiting for mercy ? Anchoring all thy hope upon pure mercy. Will nothing but forgiving mercy satisfy thee ? Dost thou love to hear of it, to read of it, to meditate upon it ? Then thy soul shall never perish, *For the Lord takes pleasure in those that fear him, in those that hope in his mercy, to deliver their souls from death*, Psalm cxlvii. 11.

Hast thou not been led to *Shapher* ? That is, to behold the beauty of the church of Christ, with her elders, pastor, officers, ordinances, and discipline, as *the praise of the whole earth*. And to see the beauty and glory of that grace that has gathered the church in
Christ

Christ from everlasting, Eph. i. 3. and to Christ in time, and as *Shapher* denotes not only beauty but *pleasantry*, hast thou not beheld with sacred pleasure the ordinances of Christ's house, in the administration, and desired to be a partaker thereof? And if thou art favoured with union and communion with the church of God, hast thou not found thy soul refreshed thereby, that it has been food for thy faith, life for thy soul? Then soul fear not, for thou art a traveller to *mount Zion, the city of God*.

And hast thou not likewise been led to *Jotbathab*? That is, to see the Lord's *goodness*, in the provision which he has made, and the Saviour which he has revealed, and seen the *good pleasure of his will* displayed in *counsel, covenant, and promise* to thee, and that the glory of his thoughts, love and grace are thereby made known, which explains, as it is in the Hebrew, his *good-goodness*; that is, the highest degree of *good*: Good in a superlative way beyond expression, as saith the psalmist, Psalm xxvi. 7. *How excellent is thy loving-kindness, O God*. Then thou hast nothing to do but to walk in obedience to his ways, to adore thy Saviour, who is thy leader, and praise the grace which has led thee by a right way to bring thee to *a city of habitation*.

And canst thou be lost while Jesus is thy guide? Tho' waves and troubles attend thee, and the *billows pass over thee*, they can never sink thee; because thy God, thy Jesus is with thee, therefore remember that thy *salvation is near*, the haven is open, the passage free, and Immanuel's land is near, and that thy Jesus will lead thee thro' the valley of death; yet know, that *glory* stands at death's door to receive thee. Then wilt thou see, with strong immortal sight, thy Jesus, in all the beauties, glories, and perfections of his person and love, and adore him in all the endearing names, and sweet relations that he stand in unto thee for ever: And will be ready in transport then to say, upon thy landing on the heavenly shore. 'And is this heaven, and am I there? Is this
' the blessedness, the joy, the glory, I longed, prayed and
' waited

waited in faith for ? And is this heaven mine ? This glory mine ? What mine, for ever mine ? O amazing ! O transporting bliss ! what glory upon glory mine for ever !

‘ This is my heaven, and I am there ?

‘ How short the road, how swift the flight ;

‘ I am all life, all love, all ear,

‘ Jesus is here, my soul’s delight.

‘ And, O amazing, infinite, overwhelming joy !
And is this glorious Jesus mine ? in whom all the glories of heaven, and all the honours of the Godhead shine from his throne ! In whom blazeth forth the uncreated beams of the DEITY, and the essential glories of JEHOVAH ! But what is this Jesus mine ? Whom all heaven adores, whom saints and seraphs praise, whose presence, glories, and perfections filleth all heaven with joy. And is this dear and adorable Jesus mine ? *What my beloved, my friend, my bridegroom, my king, my lord, and my God !*

‘ Is this the heavenly friend who hung

‘ In blood and anguish upon the tree,

‘ Whom *Paul* proclaim’d, whom *David* sung,

‘ Who died for them, who died for me.

‘ Or am I pleased with distant thoughts ? No, no, it is my Jesus. I see him, I know him well by the dear marks and memorials of his death. *This is my beloved, and this is my friend ;* for he appears as a lamb that had been slain in the midst of the throne. O worthy is the lamb, for he hath loved me and gave himself for me. O glory, glory ! for here is nothing but glory, songs, praises, victories, palms and triumphs ; torrents of joys and confluence of praise, *salvation to our God which sitteth upon the throne, and to the lamb,* Rev. vii. 9, 10.

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